

TRUE REPORT  
OF THE CAPTURE AND  
RENDERING UP OF  
NICKOLAS, A FUGITIVE  
PRISONER, AND HIS  
CONFESSION AND SORROWFUL  
THOUGHTS OF HIS SINNERS HERE.

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# THE PREFACE.



Good Christian reader, the children, and specially the Priests of Gods Church, haue ben manifoldly assailed by their aduersaries in our countrey these later yeres: first by the vwriting and preaching of the Sect-maisters, vvhich made no great impression: Secondly by authoritie of the Ciuil Magistrate, vvhich vvas more forceible, but yet preuailed no further then to the losse of some rich-mens transitory goods, & a fevv poore mens temporal liues, neither the one nor the other perished to the ovvners but both laid vp vvith Christ and bestowed vpon him to the hundreth fould aduantage in the next, and to

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the great encrease of the Catholike partie in this life.

Lastly by practise and pollicie of certain crafty cōsciēceles men, by falsehood & forgerie, altering in the sight of the simple the causes of their death & punishment, & making their liues & actiōs odious to the vworld. Vvhereby they disaduātaged in deede the Catholike part much more then by any plaine violēce or pretēded iustice vvhatsoeuer. Besides the cōmon persuasions of Protestants but most false (though grounded vpon the experiment of their ovvne disloyaultie in the daies of Q. Mary) that al Catholikes be ennemies to the state : vvas it not a great tēptation to such as knowv not the deepe subtiltie of Sathā, to see that certain good fellovves vv ere found to preach, print, & aduouch to the faces of the poore desolate persons, yea and to svveare that they had purposed and

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practized the Queenes death? particularly recording the time, place, and circumstances: and naming such and such of the Counsel, that were with all to be massacred, and al this, either so colorably and confidently, or so plausibly & oportunely for the practize, that publike iustice passed vpon them as malefactors, and there-with many pretty pāphlets put forth and spred for the tempering of mens speaches and conceits of such strange proceedings. In this case truly a poore and vnaduised man might haue ben either for some time abused, or haue found good cause to say with the prophete, *Penè moti sunt pedes mei:* my feete were almost moued.

But he that said, nothing is hidd, which shall not be reuealed, would not haue this error long to preuaile, but hath to his ovne glory, the honor



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of his saincts and great aduantage of the Catholike cause in our countrey and the vvhole Church, many vvaies discouered that trechery: as short gaudies almost hath the ennemie of such traffick, as Iudas had of the betraying and sale of Christ, vvho disclosed his ovvne treason, yelded vp his money againe, and hanged him self, before his Maister ( vvhom he sould ) vvas executed. God giue the aduersaries better grace and an other kind of repentance then that proditor had: to saluation and not to perdition. But truely his name be therefore euerlastingly glorified, our mercifull lord, hath merueilously reuealed to the shame of heresie, these sinful inuentions of the Churches ennemies.

The conscience and certen knowvledge of so many good men, that knevv those holy confessors innocency



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cencie, the vvifedom of others that  
favv the practiz, coulour, and collu-  
sion, the note of their ansvveres and  
full satisfactiō giuen at the barre, their  
vniforme and sincere protestations of  
their innocencie at their death, the ve-  
ry qualities of such persons as vv ere  
the first brochers and instruments  
of their accusation and condemna-  
tion, al these things and diuers trea-  
tises set forth of the matter, haue opē-  
ned and made clere the case to the  
vvhol vvorld : vvhereby god of his  
old mercies hath turned all these dif-  
ficulties and apparent distresses to the  
singular benefit of his truth.

And lo here more, to see his svvet  
prouidence and disposition of these  
things, *John Nicholls* him self, the first  
author of the Shamfull fiction, and  
that first set dovne the particularities  
for vvich the men of god vv ere cō-

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demned and executed, falling of late into the handes of the iustice at Roan, hath confessed al the collusion and forgerie. Vvhich vvas thought meete to be published *verbatim*, euen as him self vvrote & gaue forth to the Officers and others : the Original partly remaining in the court roubles, partly to be shevved of his ovvne hand vvriting.

In setting it dovvn, no one title is altered, nor the very incongruities of his speach amended. And though he vvas in prison vvhen he did it, yet he did nothing of feare or compulsion, being assured that he could not for such matters as he had committed in Englād, nor for religion, be any long time in durance in Fraunce : but al came of deepe remors of mind and conscience for the death of the innocents, vvvhich he knew came by his  
his

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his false accusation, vvherevvith he  
 vvas invvardly so vexed in England,  
 though he continued as he dooth yet  
 in his peruerse pretēded religion, that  
 he both confessed his foule dealing  
 to one of the cōdemned persons and  
 to some in office and authoritie there:  
 and also in fine left the Realme there-  
 fore specially, and partly, as he saith  
 him self, because the Bishops vvho  
 vv ere cōmaunded and had promised  
 him euery one of them a yerely pen-  
 sion for recompence of that his ser-  
 uice, vvould not keepe touch vvith  
 him. but shaked him of vvith a *Tu vide-  
 ris*, like as the ievves did their copes-  
 mā iudas. Vvhere vpon he obtained a  
 peece of mony of an other, his prin-  
 cipal patron, vvho thought it pitie or  
 at least no pollicie to cast the poore  
 miser of, in that sorte, and passed ouer  
 into the lovve countrey vvithout ta-



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king his leaue, & vvent forvard into Germany, provvling as his manner hath long ben vvith Epistles for his liuing, and not finding cōtētement so, he purposed into Turkey, and thithervard he vvent on, till by the perswasion of his cōpanion one M. Laurence Caddey sometime student of the English College in *Rome*, he vvas turned back from that desperat course into Fraunce: by vvhose godly endeouours for both their saluations, notice vvas giuen of the said *Nichols* in *Rhemes* and *Paris*, and after vvas apprehended in *Roan*, vvhere he vvrote and spake the letters and other things followving, and therevpon vvas dimissed very shortly.

And being aftervvard among some contrey men of his ovvne religion, to vvhom he resorted for payment of his fees, he vvas demanded before them



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them, by some that vvere Catholiks  
vvhether he vvould novv being at li-  
berty, auouch all the things confessed  
in the time of his restraint: he an-  
swered that all vvere most certaine,  
& that he vvould stand to all that he  
had vttered. A protestant yet he  
vvould be still, though in prison he  
shovved him self vvilling to conferre  
and to yeld to reason, and might at  
the sametime haue easily ben inuited  
to *Rhemes*, if he had not falne into  
the Protestants hands, at his releasing.  
At his first arriual in *Roan*, the vaine  
man told some of his companions  
that he had talked and disputed vvith  
*doct<sup>r</sup> Allen*, and that he profered him  
a hundred pound English a yere  
to be of his religion. The fellovves lif  
and fortune, though he be not old,  
hath ben exceding various, if all  
vvere recorded sith he first vvas Mi-

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nister, vvhether his miserie began: but nothing need to be spoken, of the causes of his first comming ouer sea, of his follovvng the Camp, of his vvandring in Flanders, Fraunce, and Italy, and such like: onely I thought it necessaric for an introduction to the rest, to set dovne his formal Ab-  
iuration *verbatim*, as it is recorded in the Court of Inquisition at Rome: faithfully trāslated into English. Into vvvhich office of holy Iustice against Heretikes, he vvvent to accuse him self of his ovvne accord, and in the end the matter passed as follovveth.



A  
TRUE REPORT OF THE  
LATE APPREHENSION AND  
IMPRISONMENT OF IOHN NICOLS  
Minister, at Roan, and his confession and  
answers made in the time of his durāce there.

*Vvherevnto is added the satisfaction of certaine, that  
of feare or frailtie haue lately  
fallen in England.*

The true copie of the Abiurations that Iohn Nicols (latly re-  
lapsed from the Church by Apostasie) made at Rome in the  
yere of our lord 1579. vvhich Abiurations, in his English  
reuelte latly published in print, are by him termed tvvo  
Sermons that he preached before the Popes holynes. faith-  
fully translated into English out of the auctentik Latine  
copie, nevvly sent from Rome vvhere the Original is ex-  
tant of recorde.

**N**OS Frater Thomas Zobbins ordinis pradicatorū,  
Sacra Theologia Magister, & Commissarius gene-  
ralis, sancta & vniuersalis Inquisitionis Roma-  
na. Cum tu Ioannes Nicolaus, filius alterius Io-  
annis Nicolai de loco Vvallia, Diocesis Landa-  
uiensis in Regno Anglia, etatis tue annorum viginti quatuor,  
vel circa, sponte coram nobis comparueris in hoc sancto Officio,  
etque confessus fueris, &c.

Vvee B. Thomas Zobbins of the order of the Preachers  
Doctor of diuinitie and Commissarie general of the  
holy vniuersal Inquisition of Rome. For asmuch as



thou *John Nicols* the sonne of an other *John Nicols* of the prouince of Vvales in the Diocesse of Landaff vwithin the Realme of England of the age of twenty and fower yeres or there abouts, hast voluntarily appeared before vs in this holy Office, and hast confessed that after the Sacraments of Baptisme & Confirmation in thy childhod by thee rightly receiued after the manner of the CATHOLIKE CHVRCH, thou hast ben trained and brought vp in pernicious schisme, and sundry wicked heresies vntill thou camest to the age of twenty and one yeres, and the same diddest belecue, namely these, to vvite: Pilgrimages to holy places, of-fring of Candles and such like, to be meere superstitious. Beades not to be vsed. The Images of Saincts neither to be had nor vvorshipped. That Saincts ought not to be praied vnto: nor that they haue any care or knowledge of the necessities of mortall men, nor can pray for them. That praiers ought to be made in the vulgar tong which the cōmon people vnderstand. That lamps, ashes, vvhich are put vpon the faithfull on Ashwednesday, and al other ornaments and vestements of the Church, and finally all ceremonies Ecclesiastical whatsoever ought to be taken away. That it is lawfull for Priests to marry, and for all persones to eate flesh at all times. The Bishop of Rome not to be head and cheef of the vniuersall Church. That there is no Purgatorie after this life. That man hath not free will. That he is justified by faith onely. The most blessed Sacrament of the body and blood of Christ, to be onely a signe of our lords passion, but not the body of our Sauour **IHSVS CHRIST**. That no Masse ought to be vsed in the Church, nor that the Apostles did celebrate any. That there are onely two Sacraments, that is to say: Baptisme and the Lords supper.

Finally that thou hast preached vnto the people in many places the foresaid heresies, by the space of one half yere, and that after the rites and manners of Heretikes thou hast taken the order of Deacon and Priesthood



hood, and diddest obtaine and get one benefice by Simonie, and an other by free gift, and the fruiſts thereof diddeſt enioy by the ſpace of three yeres. And foras-  
much as thou haſt ſaid, that thou art right ſory and pen-  
itent for thoſe thy former errors, and that by the mer-  
cie of God thou art called to that faith which our holy  
CATHOLIKE and APOSTOLICK mother the  
CHVRCH of ROME dooth belecue and teach, and  
that thou mindeſt firmly to hold it, & to ſtand therein  
to the death, and haſt humbly deſired that thou maiſt be  
admitted into the lappe of the holy Church, and to be  
abſolued from the cenſures Eccleſiaſticall which thou  
haſt incurred for thoſe cauſes, and to be diſpenſed with  
for ſuch irregularities as thou haſt thereby brought thy  
ſelf in danger of, and to haue remitted to thee ſuch  
fruiſts as thou haſt taken of the ſaid benefices.

The decree of the moſt honorable & moſt Reuerend  
L. Cardinals Inquiſitors generall, in the publike aſſem-  
bly of the *holy Inquiſition*, by the counſel of the Do-  
ctors in diuinitie, and law, enacted the ſixth of this pre-  
ſent moneth of May, being ſeene: whereby the diſpatche  
of this cauſe ſtanding in queſtion, betwene thee and the  
right worſhipfull and Reuerend Doctor *Sig. Anſelme  
Canutus*, Doctor of both lawes Canon and Ciuil, Pro-  
curor fiſcal of this moſt holy Office, is committed to  
vs: we are come to pronounce this vnderwritten ſen-  
tence.

The name of Chriſt and of that moſt glorious vir-  
gin his mother being firſt inuocated, we ſitting in the  
ſeate of the iudgement, and hauing onely God before  
our eyes, by this our definitiue ſentence, which we haue  
in this writing made, ſay, pronounce, iudge, decree, and  
declare thee, the ſoreſaid *Iohn Nicols* to haue ben a *Schiſ-  
matick* and *Hereticke*, and to haue incurred all the paines  
and puniſhments that are by the holy Cannons and  
Conſtitutions whatſoeuer general or ſpecial prouided  
and made againſt *Schiſmaticks* and *Hereticke*s. Yet for ſo-  
much as thou haſt voluntarily preſented thy ſelf before

vs. protesting that thou art sory from thy hart, and hast  
vvithall humilitie desired to be admitted into the lappe  
of the holy ROMANE CHURCH, vvwhich is not  
vvont to be shut vp against such as retorne therevnto:  
we doo benignely and mercifully receiue thee, accor-  
ding as thou requirest, so that thou do detest, accurse,  
and abiure from thy hart all schisme and heresies, espe-  
cially those aboue recited, and all errors that are con-  
trary and dissonant to the said holy CATHOLICK  
CHURCH, in such sorte and manner as we commaund  
thee by this our definitiue sentence, to accurse, detest, &  
abiure them.

And yet to the intent, that *Iustice* be not vterly se-  
perated from *Mercy*, seing that the one is linked and  
knit vvith the other, and to the end the mercy of God  
by meane of *Iustice* may be more plentifull and large  
towards thee, we enioine thee for holsome penance,  
that thou do two seuerall times visite the seuen Churches  
of this citie, and that all thy life time, thou say daily  
fue times, *Pater noster*, and fue times, the *Aue Maria*, and  
for the space of fue yeres, thou say once a vveeke, the  
*Seuen penitentiall Psalmes* together vvith the *Litanies* and  
*Praiers* following: and once in the moneth, the office of  
the deade, called the *Dirige*. And that foure times in the  
yere of the said fue yeres, thou faste, and euery moneth  
confesse thy sinnes to a lawfull priest, such as is allowed  
by his ordinarie, & by his counsel and cōsent, to receiue  
the B. SACRAMENT of the altar once euery moneth,  
and in the feastes of the *Natiuitie* of our Lord, of *Easter*,  
*Pentecost*, and the *Assumption* of the gloriouse and per-  
petual virgin *Mary* the mother of God.

And so vvec do hereby say, Iudge, Enioine, Decree,  
and Declare. Sending thee to the feete of our most holy  
Lord the POPES HOLINES for the forgiuenes of  
thy fructs taken, & absolution from the spot of *Simony*,  
and for the inhabling thee to holy orders, and other  
things vvwhich are prohibited to *Schismaticks* & *Hereticks*,

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T H O M A S   Z O B B I V S  
C O M M I S S A R I E   G E N E R A L .

The aboue vvritten sentence, vvas  
giuen, avvarded, and iudicially pro-  
nouced by this vvriting, by the afore-  
named our reuerend father *Thomas de*  
*zobbiis* of the order of the preachers,  
Doct̃or of diuinitie, Commissioner  
general of the Office of the holy Ro-  
mane and vniuersal *Inquisition*, sitting in  
the Iudgement seat at *Rome*, in the Pal-  
lace of the said holy office in the *va-*  
*rican* of *s. Peter*: & vvas read & published  
by me the Notarie, at the commande-  
ment of the said reuerend father the  
Commissarie, in the yere of the Na-  
tiuitie of our Sauour 1579. in the  
seuenth indiction, the viij. day of the  
moneth of May, in the time of the  
Bis hoprick & See of our soueraigne  
and most holy Father in Christ *Gregorie*  
by Gods prouidence the *thirteenth* of



that name, the said *Iohn Nichols* being present, and vvith thanks giuing, accepting the foresaid senten<sup>r</sup> : vvho vvilling to obey the same, and all the contentes thereof, kneeling vpon his knees before the said reuerend Father Commissarie general of the holy office, corporally touching vvith his hãds the holy scriptures, did *Abiure, Accurse & Detest*, al those errors & schisme, and the heresies vvwhich he helde and beleued in manner and forme as in the *Abiuration* hereafter follovving, subscribed vvith his ovvne hand may appeere: made at *Rome* in the pallace of the said holy office, then and there being present as vvitnesses, *Benedictus de Solanis*, *Peruzin*, and *Petrus Bilaqua* of the Dioces of *Firmiano*.

I *Iohn Nichols*, the sonne of an other *Iohn Nichols*, of the prouince of *Vvales*, of the Dioces of *Landaf*, in the Realme of *England*, of the age of twenty and sower yeres, or there about, kneeling on my knees before the reuerend Father *Thomas Zobbins* of the order of the Preachers,



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chers, Doctor of Diuinitie, and Commissioner general  
of the office of the holy and vniuersal *Inquisition* of Ro-  
me: touching personally the holy Gospels, do sweare,  
that I belecue and vvil to my death beleue, that faith  
vvhich the holy CATHOLICK and APOSTOLICK  
ROMAN CHURCH doth beleue and teach.

But for so much as after the Sacraments of *Baptisme*  
and *Confirmation* rightly and Catholically by me receiued  
and taken in my childhood, I vvas brought vp and  
trained in pernicious schisme, and sundry most impious  
heresies, till I came to the age of twenty and one yeres,  
and them did beleue, namely and specially: That Pil-  
grimages to holy places, Offring vp of candles, & such  
like, were meere superstitious. That praying vpon beads  
ought not to be vsed: That the images of Saints ought  
neither to be vvorshipped nor had: That the Saints in  
heauen ought not to be praied vnto, nor that they haue  
any regard, care, or knowledge of the necessities of mor-  
tal men, nor can pray for them. That praiers ought to be  
made in the vulgar tong, which the common people  
doo vnderstād. That Candles, Ashes, which are vsed to  
be put on the faithful vpon Ashwensday, all ornamēt  
and stuf of the Church, and finally, all Ceremonies ec-  
clesiastical whatsoeuer ought quite to be taken avway.  
That it is lawful for Priests to marry, and for all per-  
sones daily to eate flesh. That the Bishop of Rome is not  
the head of the vniuersall Church of Christ. That there  
is no Purgatorie, after this life. That man hath no free-  
vvil, & is iustified by onely faith. That the most blessed  
Sacrament of the body and blood of Christ, is onely  
a signe of the death & passion of our Lord, but not his  
very body. That no Masse ought to be vsed in the  
Church or was celebrated by the Apostles. That there are  
onely two Sacramentes, to wite: Baptisme, and the  
Lords supper. And these heresies haue I preached by the  
space of half a yere, and after the rite and manner of  
hereticks, haue receiued the order of Deaconship and  
Priesthood, and obtained one Ecclesiasticall benefice by

*Simonie*, and an other of gift, and receiued the fruits thereof. And for these causes was adiudged by this holy office a Schismatick and Heretick.

I therefore do from my hart, Abhorre, Detest, and Abiure, all schisme and heresies, namely those aboue specified. And sweare that neuer hereafter will I belecue heresies or keepe company with hereticks, or read their books. And do further swere that I wil denounce and declare vnto this holy court, and to the inquisitors and ordinaries, of the places in the vvhich I shal become, al and singular persones whom I shal know either to be professed hereticks, or suspected of heresie. And swere also, that I wil obserue and performe al the points of the penance enioyned me: and in case I do not, I subiect my self to al the paines and punishments due by the law, to such offenders, so help me God, and these most holy Gospels.

I the foresaid *John Nicols* haue *Svorne*, *Abiured*, and *Promised* as before: and in faith thereof this schedull written vvith an other hand, I haue subscribed vvith mine owne. At *Rome* in the Palace of the said holy office, the viij. day of the moneth of *May*, Anno 1579.

**V**vhich Abiuration being made, the foresaid Reuerend Father Commissarie general, did absolue the said *John Nicols* there present and most humbly vpon his knees craving the same, and him discharged from the Excommunications, Censures, and Penalties by him incurred by reason and cause of the premises, and him restored to the communion of the faithful, to the participation of the Sacraments, and to the vnitie and lap of our said holy mother the CATHOLICK CHURCH. And hath enioyned him for healthful penance as is expressed in the aboue written sentence, recorded and authentiked as is before said, in the presence of the aforementioned witnesses.

This copie vvas taken out of the  
first

first & proper Original, vvith vvhich  
(vpon cōferēce made) it agreeth &c. In  
faith and vvitnes vvhereof I haue sub-  
scribed and sealed it vvith the scale of  
the said holy Office in such cases vsed.  
At Rome in the Palace of the said  
holy Office the thirteenth of the said  
moneth of Maij 1579. So it is, Signed  
by me *Flaminius Adrianus* Notary of the  
holy Romane & general Inquisition  
in faith and testimonie of the pre-  
misses.

**L**AURENCE CADDY of whom we made men-  
tion before, lately passing the seas vvith *Iohn Nicols*,  
and his fellow in iourney into *Germany*, daily concei-  
uing more and more sorrow of the misery he was falne  
into by his frailtie and coacted forsaking of the vnitie  
of the CATHOLICK CHURCH, retired into *france*  
in Ianuary last AN. 1583. and his said Companion vvith  
him: and approching neere *Rhemes*, whither he came for  
his comfort of conscience, being in a village neere the  
suburbs of the Citie, he made his vvay by this letter  
vvritten to the President of the College, as followeth.

**A**lthough I might comme to the Citie of  
*Rhemes*, because I neuer offended the same,  
or any inhabitant thereof: yet in respect of  
you my deere country men. I neither will  
come thither or vnto you, although as I  
shall be saued at the daie of iudgement, I loue you, and



have loued you as the apple of mine eye. And although the desire I haue to speake with you be vnspeakeable, the matter for the which I would speake with you is the greatest that euer I had with any since I was borne, or can haue whiles I liue in this miserable vvorld, and as I hope more profitable both for soule and bodie then any thing whatsoeuer in this vvorld. Besides it apperteineth to both the Seminaries, that of *Rome*, and this of *Rhemes*, concerning vvaightie matters in respect of them both. Moreouer it concerneth the abhominable lyes of *Iohn Nicols*, which hereby may be redressed. To conclude, if your Seminaries haue ben iniured by the sclaunders of any, hereby they may be I trust cleared againe; and I trust that in respect of some, it may be said that the same Scorpion that stinged being crushed on the same, wil sonest heale the wound she made.

Therefore M. Doctor *Allen*, I request you for the loue you beare to Christ crucified, his blessed mother, and all the Saints of heauen, & as you tender the life of a soule almost deade in sinne desiring by your meanes to be quickened, and as you couit to heale the sores vvherewith, your Seminaries haue ben wounded, send in all hast without any delay a Priest wel learned, vertuous, and mortified, and of a good nature, and to him largely the cause of my arriuall here, I wil lay open, so that by him you may be fully certified thereof. the which I would haue to be either M. *Gregorie Marten*, or Doctor *Barnard*. the neede of body bringeth me not hither, but of Soule, and causes alleged. I am at *Tessi* half a league from you in a tauerne: hither therfore send as I request with this messenger in all hast that can be, and if the said Priest lodged here al night it were best,

Your humble Orator. laden vvith sinne, vvishing  
and comming hitber to be bealed, whose name  
you shall know.

*Post scriptum.* I haue a letter from the said *Nicols* to  
your

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your worship, who is on this side the sea which I  
wil deliuer to the Priest sent.

It vvas endorced thus.

*Venerabili viro D. Doctori Alano Anglorum Seminarij  
Rhemensis dignissimo presidi, ha statim tradantur litera.*

A Monsieur le Docteur Allen Anglois.  
Iesus Maria.

*Si non sit in Ciuitate D. Alanus, tradantur Doctori Bernardo,  
aut D. Gregorio Martino.*

**T**He President being not then at home, but newly  
gone to *Paris*, this letter was receiued and reade by  
the other to vvhom in his absence it vvas directed, and  
by whom his godly desire was also in part accompli-  
shed: but for more full satisfaction of his conscience, he  
was aduised to go. forvard to *Paris*, vvhether he might  
deale vvith D. *Allen* him self: and so he resolved to doo,  
hauing appointed also before to meete *Iohn Nicols* againe  
there, vvho departed from him (as he said) at *Challon*,  
ten leagues from *Rhemes*, where *Nicols* (for a *Branado*)  
wrot this letter follovvng to the said Doctor: vvhich  
letter, at once vvith *Laurence Caddeyes*, he receiued by a  
special and speedy messager, before *Laurence* him self  
arriued

**D**Octor Alane, multi te ferunt librum quendam  
edidisse sub nomine Apologiae diuulgatum  
vtriusque Seminarij Romae Rhemisque Ro-  
mani Pontificis impensis extructi. In eo libro tuo  
nimis in me ferociter irruisti & maledictis la-  
cessuisti, si in aliqua salutis meae cupiditate flagrasses illa con-  
uitia atque maledicta quibus abundasti silentio pretermisisses.  
Satis in meum vituperium dixisse arbitratus es, cum dixeras me

B iiii

bis decinisse à religione vestra, quid hoc ad propositum, nunquid Apostoli (qui omnibus virtutis ornamentis exculti fuerant) semper Christum agnouerunt? minime gentium, sed Christum aliquando negauerunt ut sacra scripturarum loca testantur.

Quid si ego vestram religionem (si vera esset religio) decies abnegassem, et postea eam amplexus fuisset quandiu vixissem, nunquid post miseram hanc vitam me reprobum sentiretis? profecto haud sic, si veri Christiani essetis. vestram religionem multis erroribus implicatam denegasse lator, maxime si fides vestra Romana ab Apostolorum sententia minime dissentiret, ab illa nullis terroribus atque supplicijs adduci vlllo modo potuissem: sed quia traditionibus humanis innisitur, illam non probo.

Alarie mi, Consule tibi dum tempus est, Resipisce, Renuncia erroribus quibus irretiris, Reuertere in patriam, Prosterne te ipsum ad pedes pietissima Regina nostra, explices perfidiam tuam, deplora te talem fuisse qualem terra ut ferret indignus fuisti. Roma quid didici? hypocrisim, mendacium, arrogatiam, breuiter, omnia mala. in Seminario regnat libido, superbia, inuidia, ira, maledicentia, ut breui comprehendam, illud collegium est sentina omnium malorum. Perborresco literis mandare quae oculis meis vidi, non crederes, quia nimis faues illis. Raptim scripsi. Rescribe si vis, aut si elatus animus patietur. scriptum Nancy.

Per me Ioannem  
Nicolaum Anglum.



Octor Allen, manie reporte that you haue published a booke vnder the title of an Apologie of both the Seminaries of Rome and Rhemes, erected at the Popes charges. In that booke you haue pushed at me very furiously and prouoked me vvith many reproches. If you had had any care of my soules health, you vvould haue passed ouer those reproches and detractions vvith silence: but you thought to disgrace me exceedingly in reporting that I had vvise forsaken your religion. what is that to the purpose? vvhy? did the Apostles (vvhich were adorned vvith all ornaments of vertue) alvvaies confesse Christi? nothing



nothing lesse. For sometimes they did denie him as holie vvrith testifieth.

Vvhat if I had denied your Religion ten times (if it vvere a true religion) and aftervvard had embraced it againe as long as I liued, would you notwithstanding haue taken me for a reprobate after my death? if you vvere true Christians, I thinke you vvould not. I am ful glad that I haue denied your Religion, vvwhich is mixed vvith manie errors. If your Romane faith dissented not from the doctrine of the Apostles, I should neuer haue ben dravven from it, vvith terrors or torments whatsoever: but because it is vnderpropped vvith mens traditions, I cannot like or allowv of it.

O *M. Allen*, prouide for your self vvwhile you haue time. Amende, and for sake your errors vvherewith you are entangled. Retourne home to your country. Cast your self downe at the feete of our merciful *Queene*. Confesse your disloyaultie, and lament that you haue ben such a one, as the earth is vnworthie to beare. what learned I at *Rome*? hypocrisie, lying, pride, and to be short al that euell is. In that Seminarie there, raigneth lust, pride, enuie vvrathe, detraction, and to say al at a worde, that College is the sinke of sinne. I do tremble to vvrite the things, that I haue scene vvith mine eyes: neither vvould you belecue them, because you fauor them to much. I haue vvritten in hast, vvrite againe if you vvil, or if your prowde stomack will suffer you. Vvritten at *Nancy*.

By me *John Nicols*  
*Englishman*.

**A**Bout three daies after the receipt of the aboue vvritten letters, came *Laurence Caddey* and found *D. Allen* and all other Catholicks very redy, as duty required, to giue him the comfort and succour they could, to his great contentement: as also vpon intelligence that *John Nicols* vvvas in the tovvne, many meanes vvvere

sought to bring him to conference and speach of the learned for his recovery : but missing of that, there vvas thought no other remedy to saue his soule, & to reclame him from the damnable state that he liued and vvas like to dy in : but by his apprehension and imprisoning, vvhich, by reason of his speedy departure from Paris, could not be donne there : but it vvas atchiued at Roan, vvhre vpon his restraint, he vvrot vvith his ovvne hād at seuerall times the letters and others things in Latine, to D. Allen.



**D**octo Alane, tua meam petulantiam vicit charitas, ad te (reuerentia ductus magis quam prudentia fretus) acriter scripsi, tu ira non commotus omnia bona mihi optasti, pollicitus es cum fueram tibi inimicus ea quæ non speraueram à te concedi, tua clementia me superauit supra modū. Parisiis Rhemos venissem si mea culpa tātā non fuisset quantum explicare verbis nequeo. Pudore impeditus, Rhemos petere nolim. Tua patientia mea maior fuit malitia, tua verba ex charitate fraterna producta ostenderunt quo spiritu suffultus eras. Laurentius Caddenus, qui meas tibi dedit literas, iuramento facto predicta confirmauit, quæ charitate audita in quæ prorupi verba testetur.

Si illam Domine D. Alane anima mea curam te habere verum sit, vt tuam reuerentiam non pigeret peregrinationis multorum locorum modo saluares eam, des tunc operam vt saluetur. Et mea anima salua tua opera, saluabitur anima tua iuxta verbum diuinum. Si anima & corpore peribo tua incuria atque negligentia, redditurus es rationem huiusmodi mortis meæ in die iudicii. Sum detentus in carceribus, & non indignè. Sustentor lautius hucusque quam deberem, appello ad tuam reuerentiam, & non ad Papæ Nuntium. Si promittes tuis literis, quod mea culpa quoquo modo commissæ contra quoscūque ignoscetur mihi, & quod nemo ob mea delicta perpetrata, me è medio tollere conabitur, Rhemos veniam, & ponam vitam meam in manibus tuis: si hoc mihi negabis, sanguis meus à te requiretur, & eris causa perditionis animæ meæ. Non curo propter vitam corporis mei.

singulis

singulis diebus contentus sum mori, si semel animam meam & virtute & religione verbo diuino innixam, suffuliam sentirem, ob nemo mortalium me latior esset.

Dicunt multi me nullam religionem habere, & verè dicunt secundum opera mea, flagitiis enim multis coopertus sum. hoc ego dico et in suggestu sepe dixi. Quodcūque scriptum est in veteri atque nouo testamēto firmiter credo. si me ad ignem, aut ad patibulum lictores iam traherent, aliud non crederem. instar vmbra est vita mea, à carcere Rothomagensi clamo ad te vir magnè, & vir plene charitatis vt mihi succurras dum hac vita vsura fruor. Si conquareris de scriptis meis, quod falsum est retractabo, causam indicabo cur sic scripseram, totam mentem meam iuxta veritatis limites satis abundè explicabo. D. Alane, etsi grauiter offenderam, tamen curam tibi committo anima mea.

Nescio quid de me consultum est, si Papa & Cardinales, & omnes alij qui autoritate precedunt alios, consultius aestimant esse vt vindictam sumant iniuria illatam illis immeritò, fiat voluntas Domini, sciunt vbi me inueniant: exequantur quod in mentem venit, sed aliter de illorum charitate spero. In his angustiis quibus constitutus sum D. Alane, præsto mihi sis, & consilio & labore & aliis omnibus charitatis operibus: & accumula bis tibi magnum thesaurum in calis, & me tibi in animum denuncies.

Non sum obstinatus, cupio saluus esse, saluum me reddat Deus anima à corpore dissoluta. Scripsi. bene vale, ora que pro me peccatore maximo. Dum vivo, spero. Redde bonum D. Alane pro malo, & eris discipulus Christi: sic fecit Christus, sic docuit.

Per me Ioannem Nicolaum  
Anglum, tui amantissimum.

**P**ost scriptum. Spiritus pugnat contra carnem, caro contra spiritum. ad tempus spiritus diluio peccatorum submersus carni succubuit, sed spero quod spiritus emergetur, & carnis vires inualidabit. Deus sit mihi propitius. Captiuitas est medium per quod viam ad cælum inueniam D. Alane, partim quia Christum agnoscis, & partim quia conterraneus meus es, consule mihi dum tempus est. Lego vestros libros, non tædet me legere, aliquam



*mibi legendo consolationem comparavi. Legam, & sermonem habere cum Catholicis Romanis inficias non ibo. Scripsi, & expecto responſionem voluntatis tue propensa, ut spero in meam salutem. 18. Feb. 1583.*

Per me peccatorem grauissimum,  
Ioannem Nicolaum indignum  
hac vita quam dego.

**D***ostor Allen*, Your charitie hath ouercome my impudencie. I wrote vnto you very sharpely, being led thereto rather through rashenes, then guided by wildome. you for your owne part being nothing at all moued therevwith to anger, vvished al good vnto me. promising to me your ennemie such benefits as I could not haue looked for at your hands. your clemencie therefore hath vvonderfully vanquished me. I would haue come from *Paris* to *Rhemes*, if my offence had not ben so haynous, as cannot be by wordes expressed. The cause why I came not to *Rhemes*, was, because I was ashamed of my self. Your Pacience is greater then my mallice. Your wordes proceeding from brotherly charitie, do declare with what spirit you are endewed. *Laurence Caddey* vvho deliuered my former letter vnto you, hath affirmed the fore said things to be true and that with an othe. he also can witnes into what speeches I burst forth vvhen I vnderstood this your charitie.

If it be true (*M.D. Allen*) that you haue so great care of my soule, that your Reuerence vvould not sticke to trauaile to what place soeuer, to saue it: do you your endeouour then to saue it. For if my soule be saued by your meanes, you shall saue your owne soule also, as holy writ saith: but if I doo perish bodie and soule by your carelesnes and negligence you are to render accompt thereof at the daie of Iudgement. I am emprisoned, and that worthely: and am sedd hitherto more delicatly then I haue deserued. I do appeale to your  
worship.

worship and not to the Popes Nuncie. And if you will  
 promis me by your letters that the faults vvhich I haue  
 by any meanes whatsoeuer committed against any man,  
 shalbe forgiuen me, and that no man shal pursue me to  
 death for the crimes that I haue committed, I will come  
 to Rhemes, & yeld my self into your hands: if you deny  
 me this, my bloud shalbe required at your hands, and  
 you shalbe the cause of the losse of my soule. I esteeme  
 not this transitorie life, I am content to dye, and that  
 euery daie. Oh if I felt once my soule to be endewed  
 with vertue & religion staied vpon Gods holie word,  
 no man vwould be more glad then I should be.

Many report that I haue no religion in me, and they  
 saie truely in respect of my vvorks, for I am ouerwhel-  
 med with many abhominable vices. I say thus much &  
 haue often said it out of the pulpit, That I doo firmly  
 belecue whatsoeuer is vvritten in the old and new Te-  
 stament. If the Sergants were drawing me to the fire  
 or gallowes, I would not belecue any other thing. My  
 life is like a shadowe, I crie to you ( worshipfull Sir  
 and full of charitie ) out of the prison of Roan, to assist  
 me whiles yet I liue. If you complaine of my books, I  
 will retract that which is false, I will shewe the cause  
 vvhy I wrot so. I vvill open my mind abundantly so  
 far as the limites of truth will permit. *M.D. Allen* albeit  
 I haue greuoussly offended, that notwithstanding I  
 commit the care of my soule vnto you.

I know not vvhat the Pope, Cardinals, and others in  
 authoritie ar determined to do with me: if they thinke  
 it best to take vengeance on me for the iniuries vvhich  
 I haue vniustly donne vnto them, the lords will be  
 donne: they know where to finde me, let them put  
 their designes in execution hardly: but for all that I  
 hope better of their charitie. Being brought into these  
 distresses, I beseech you *D. Allen* to assist me with coun-  
 sel and al other vvorks of charitie, and you shal thereby  
 heape to your self a treasure in heauen, and shall binde  
 me to be yours foreuer. I am not obstinate. God graūt I

may be sauued after this life. I haue written. Fare you well, and pray for me a greuous sinner : for as long as I liue, I will hope. *M.D. Allen*, render good for euil, and by so doing you shalbe Christe his disciple. For so Christ did, so he taught.

By me, *Iohn Nichols*  
*Engl'sman, your louer.*

**P**ost scriptum. The spirit doth fight against the flesh, and the flesh against the spirit : and for a time the spirit being ouerwhelmed with the flood of sinnes, doth yeeld vnto the flesh, but I hope thar the spirit will get the victorie, and weaken the force of the flesh. God be merciful vnto me. Imprisonment is a meanes by which I may finde the way to heauen. *M. D. Allen* helpe me vvith your aduice whiles time is : partely, because you are a Christian man : partly also, because you are my country man. I reade your bookes and am not weary of reading, I haue gained great comfort & consolation by reading them. I will reade still and will refuse no conference with any *Roman Catholik*. I haue written, and novv expecte your fauorable answer, as I hope, to my saluation. 18. Feb. 1583.

By me most greuous sinner,  
*Iohn Nicols, unworthy to liue.*

**D**ector *Alane*, contra Papam, Cardinales & Episcopos quacunq[ue] scripsi, scripsi ambitionis causa : & quæ audieram in Italia de moribus Papæ, Cardinalium, Episcoporum aliorumq[ue] inter agrestes & inopes homines, literis in Anglia mandari : nullum librum adidissim (Deus est mihi testis) nisi Præses Castri Londinensis me ad scribendum prouocasset. Partim tunc temporis grandi promissione delusus, partim appetens interituram gloriam, a me publicè scripta sunt ea, præsertim de moribus Papæ, Cardinalium, Episcoporum, totiusq[ue] ecclesiastici ordinis quæ fama acceperam



ceperam à viris non fide dignis, libertate mihi eo tempore concessa paulo post resipui & me nequiter scripsisse Domino Luca Kirbeo iam vita defuncto, cum in carceribus detentus fuero, confessus sum.

Multa scripsi, multa feci, qua scribere aut facere negari prorsus, antequam Praeses Turris Londinensis saepe minatus sit. Grauißimum torquaris tormentum, quam acerbam poenam pati mea fragilis caro abhorruit. Illius igitur inuentionem atque voluntatem executus sum, quod imperabat scripsi, feci, sic locutus sum, non ex malitia, sed ex impulsu, non ex praua voluntate, sed ex satanica suggestione.

Multa scripsi falso, qua scripsisse poenituit me antequam ex Anglia tanquam profugus ob enormia peccata mea qua conscientia mea magnam inquietem diu & noctu iniecerunt, discesseram. Nunquam in Anglia steti coram Iudice, aut alio quouis magistratu tanquam testis contra quemuis Catholicum Romanum, quando in iudicium vocari sunt, ex proposito absui Londin.

Papa, Cardinales, Episcopi, & alij Catholici Romani in me multa contulerunt beneficia, qua ingratitude recompensavi, sed causa ostenditur, metus grauißimi supplicij, magnifica promissa me à Deo auocauerunt. si vos viri dignissimi, in eodem periculo versaremini, nescio quid faceretis.

Nihil aliud audire potui in carceribus quam has minas, Fac sic, aut satellites te ducunt torqueri: maluissem se dixisset suspendi. Non bona res est, corpus isto cruciatu longius fieri per duos fere pedes quam natura concedit. Narratum est mihi modus torquendi, cum audiueram, timor & horror istiusmodi supplicij me omnino vicit in mea examinatione. Quorum voluit ille Praeses aut seruus illius nomina scribi, scripsi. Georgius Peccam, aques auratus in Catalogo fuit Papistarum, Index Southcorus, & alij multi mihi ignoti & ad nomen & ad personam (antequam ad castra Londini veneram) in meo Catalogo suggestionum praedictorum locum occupauerunt inter ceteros Romanae religioni addictos.

Si captus non fuisset cunctis Papistis indicassem interrogantibus me causam scribendi talia mendacia in mea examinatione. Ego fui scriptor, sed Deus scit, alios fuisse autores. Si mea fragilitas me non excusabit, appello ad misericordiam vestram quam unitos esse dicitis: ostendite, tunc illam, & pro amore Dei li-

berate me, & non urgeatis me sicut ceteri, loqui & scribere contra conscientiam meam: & postea cerneris sine impulsu, quod libere fatebor veritatem.

D. Alane grauitate te offendi, sed tamen dico, quod recumbo in tuam clementiam. De religione nihil dico, quod scriptura docet (nullum excipio librum neque veteris neque noui) firmiter credo: nihil aliud credam, facite mecum quod vultis, comburite, suspendite, interficite, decapitate, ego idem sum: si veritatem non habeo, (crisus est veritas, ostendat mihi veritatem, & aperiat oculos meos.

D. Alane, Odorvenus Hoptonus Praeses Castri Londinensis minis iussit ut examinationem iuxta voluntatem illius scriberem. Quando nomina Papistarum patefeci (quorum quam plurima nomina nunquam ante audieram) eos fautores Papa, Regina Scotorum, acerrimos inimicos Regia Maiestatis, virorum à conciliis, & omnium illorum qui defensores sunt religionis qua publice in Anglia docetur asserere non vereretur. Et omnes illi de quibus mentio facta est, nobiles & generosi fuerunt. Hoc si à te factum erit Regina promouebit te, inuenies me promptissimum fore ad te iuuandum. Cuncti proceres te magno prosequuntur amore, & nihil indigebis. Mittam tecum seruum Oxonium, ibi sustentaberis, centum Marcas singulis annis dabo operam ut adipiscaris & sine dubio pingue sacerdotium tibi dabitur. Si hoc non prestabis grauissima poena mulaberis, consule tibi igitur. Et hanc ob causam, partim metu ductus, partim adulatione victus, hoc in me quadravit adagium: Quid ipse aiebat, confirmatus: promissum illius iuramento perstrictum fuit. Haec quae exarant adeo vera sunt ut nihil verius.

Videte homines, quae mecum Tragedia usus est ille Praeses. Quamprimum veneram in conspectum D. Odorveni Hopton, ductus cum satellite, confessus sum me illius religionis fuisse, & tamen hypocrisis maxima me uti voluit. paratus eram in die Dominico istius hebdomada qua captus eram in ecclesiam venire mea sponte, & tamen iussit ut apparerem reluctari, & seruus illius iussus fuit trahere me ad ecclesiam quasi innitus fuisset: ex his paucis colligite plura.

De bulla affixa parietibus Rhemis, hoc non audeo confirmare, sed ita fama volauit inter alumnos Papa in Collegio Anglicano

cano Roma sito, vtrum ista excommunicationis bulla contra nostram reginam Elizabetham renouata fuit. Et ex integro impressa Roma prorsus ignoro, sed ignoscite mihi quia talimodo temere & falso scripsi & feci.

Qua literis mandantur, me libera sponte sine compulsionē vlla, vt conscientiam meam liberam redderem in presentia Guilielmi Iohnson & Georgij Robinson mandata sunt in carcere Rothomagensi in die Sabbati. 19. Februarij. An. 1583.

Ioannes Nicolaus.



O Efor Allen what things soeuer I haue written against the Pope, Cardinals and Bishops, I wrote them through ambition: and such things as I printed in England, touching the manners of the Pope, Cardinals & Bishops, I had heard them in Italic of peisantes and poore men. I had neuer published any booke (God is my witnes) if the Lieutenant of the Tower of London had not prouoked me to write: for I vvas partly deluded at that time vvith great promises, partly also pricked forward vvith desire of vaine glorie. Such things haue ben vvritten by me pubickly, cheefly touching the manners of the Pope. Cardinals, Bishops, and of the vvhol Clergie, vvwhich I had by report of men of no credit. But as sone as I had obtained my libertie, incōtinent I amended my former fault, and cōfessed to M. Luck Kirby novv executed, but then a prisoner, that I had vvritten very lewdly.

I wrote many things, I did many things, the which I vtterly denied either to write or to do, before that the Lieutenant of the Towver threatened me, and that often, to rack and torment me, vvwhich greuous punishments my fraile flesh did abhorre. And therefore I did but execut his vvill and inuention. Whatsoeuer he commaunded, that I wrot, that I did, so I spake, not of mallice, but by constraint, not of euell vvill, but of deucl-



lish suggestion I vvrote many things falsly, and it repented me that euer I vvrote them before I departed out of England as a runnegate for my enorrmous sinnes, vvwhich vexed and disquieted my conscience daie and night exceedingly.

I neuer appeered before any Iudge or other officer in England as a vvitness against any one Romane Catholick: in so much that vvhen they vvwere araigned, I absented my self from London of purpose. The Pope, the Cardinals, the Bishops, and other Catholick Romanes, haue bestowed many benefits vpon me, and I haue requited them vvith ingratitude, but I haue shewed the cause: feare of greuous punishment and magnificall promises withdrew me cleene from God. If you (vvorthie men) had ben in the like danger, I know not what you vvould haue done. I could heare nothing els vvholes I vvvas in prison, but these threatens: Do so or els the Officers shal carry thee to be racked: I had leuer he had said to bee hanged. It is an euell thing to haue my bodie by these tortures to be made two foote longer, then euer God made it. They recompted vnto me the manner and order of racking, vvwhich vvwhen I heard, the feare and horror of this kinde of punishment did quite ouercome me in mine examination.

I vvrote dovvne into my booke the names of such as the Lieutenant or his seruant vvould haue me write. Sir *George Peckam knight* vvvas in the rowle of the Papists. *Iudge Suthecot*, and many other (whose names and personnes vvwere vnknowne to me before I came to the towver) occupied a rome in my rowle among the rest that vvwere addicted to the Roman religion, and that by the suggestion of the forenamed. If I had not ben apprehended, I vvould haue answered all Papists that vvould haue asked me for vvhat cause I vvrote so many lies in my examination: That I vvvas the writer in deede, but (God knowveth) other men vvwere the Authors.

If my frailtie vvill not excuse me, I appeale to your mercie: vvherewith you say, you are fenced: shevv it then.

then, and for the loue of God set me at libertie, & afterwards you shall see, that I vvill confesse the truth freely vvithout all constraint. I haue greuously offended you *D. Allen*, yet I saie thus much, I do comit my self wholly to your clemencie. I saie nothing of my religion, whatsoever the scripture dooth teach ( I except no booke of the old or new Testamēt) I do firmly belecue, I beleue no other thing. Do vvith me vvhat you list, burne me, hāg me, kiil me, behead me: I am the same man, if I haue not the truth, Christ is the truth, let him shevv me the truth and open mine eies.

*D. Allen*, Sir *Ovven Hopton* the Lieutenant of the Towver commaunded me vvith threatens, to vvrite mine examination according to his will & pleasure, & willed me ( when I published the names of the Papists, many of vvwhose names I neuer heard of before ) not to be afraid to affirme them to be fautors of the Pope, of the Queene of Scots, to be mortal ennimies to the Queenes Maiestie, to her Counsellors, & to al those which were defendors of the religion vvwhich is novv publicly taught in England. And they vvvere al noble men or gentlemen, that vvvere there mentioned..

If thou vvilt do this ( quoth he ) the Queene vvill promote thee, and thou shalt find me most ready to helpe the: al the nobilitie vvill loue thee excedingly, and thou shalt vvant nothing: I vvill send my man vvith thee to *Oxford*, and thou shalt be mainteined there: I vvill find the meanes that thou shalt haue one hundred Marks yerely: and vvithout all doubt, thou shalt haue a fat benefice. If thou vvilt not do this, thou shalt be tormented and that greuously: therefore take good aduice vvhat to do. And for this cause, partly led vvith feare, & partly ouercome vvith flatterie, the old prouerb vvvas verified in me: vvhatsoever he did saie, the same I did sooth: al his said promises were bound vvith an othe.

These things that I haue vvritten are so true, as nothing can be more true. See (ō men) hovv tragically the Lieutenant of the Towver delt vvith me. *Alloone*

as euer I came in Sir *Ovven Hopton* fight, being broughe  
by an officer, I confessed my self to be of his religion,  
yet for al that he vwould needes haue me play the hypo-  
cite. I vvas reddey to go to church on mine ovvne ac-  
corde the next sondaie after I vvas apprehended, yet  
notwithstanding he commaunded me to seeme to re-  
siste, & his man vvas vvilled to dravv me to the church,  
as though I vvvent against my vvill: of these fevv you  
may gather many things.

Concerning the *Bull* vvwhich vvas fastened vpon the  
vvails at *Rhemes*, I dare not affirme it, but there vvvent such  
a report among the Popes schollers in the English Col-  
lege at *Rome*: whether this *Bull* of excommunication against  
our *Queene Elizabeth* vvas renevved and printed againe  
at *Rome*, I am vtterly ignorant: but forgiue me that haue  
after such sort vvritten and donne, both rashly and  
falsely.

Such things as I haue vvritten at this present, I haue  
vvritten them of mine ovvne free vvill vvwithout any  
constraint, to vnburthen my conscience, in the presence  
of *Vvilliam Iohnson* and *George Robinson*, in the prison of  
*Roan*, on Saterdaie being the 19. of Februarie in the  
yere of our Lord 1583.

*Iohn Nichols.*



**MAKING SVTE FOR A VVARRANT**  
 TO ATTACH THE SAID JOHN NICOLS,  
 demaund vvas made vvwhether any thing could be  
 layd to his charge sauing matters of religion: it was  
 ansvvered yea: and therevpon these articles and ac-  
 cusations following were dravven out against him,  
 vpon vvwhich the prisoner being examined he an-  
 svvered to euery one seuerally, as is here set downe  
 first in Latine, aftervvard in English.

## I



*Accusamus Ioannem Nicolaum, primum quod famo-  
 sos libello fecerit, & pralo mandauerit contra Prin-  
 cipēs & publicas personas atque collegia, qui famosi  
 libelli etiam in ditionibus sua Maiestatis christia-  
 nissima in multorum manus venerunt & famam multorum le-  
 serunt.*

*Respondeo vt sequitur. Ego Ioānes Nicolaus, pro-  
 testans in religione, 20. Februarij. anno Domini 1583.  
 neque metu, neque fauore cuiusquam hominis, aliquid  
 à me respondebitur. Quantum ad hunc primum articu-  
 lum, fateor me iure recteque accusatum esse.*

*2 In his libris, turpissimorum criminum mendaciter & ca-  
 lumniose insinuat nominatim certos Cardinales, obiciens eis  
 stuprum & scelera pessima, ex mera contra sacrum ordinem  
 malitia.*

*Ad secundum sic respondeo. Fateor me sic scri-  
 psisse, sed fama atque relatione hominum prauorum, vt  
 opinor.*

*3 Sanctissimum Dominum nostrum Papam seditiosè & male-  
 dicè in iisdem scriptis incusat iniustitiæ, furti, rapina, & omnis  
 iniquitatis, particulatim nominans quasdam rapinas quas eum  
 fecisse fingit.*

*Respondeo, me sic scripsisse, sed magis ambitionis &  
 malitiæ causa, quam veritatis, nisi vt acceperam illum*

fecisse aliquid quod à me literis mandatum sit à viris illius conatibus minimè fauentibus, quod nunc non omnino à me approbatur.

4 In suis libris prædictis iniquissimè, & (quod postea confessus est) falsissimè accusauit, proditiōis & læsæ Maiestatis homines sanctissimos, & innocentissimos, per quod ipsius & aliorum suorum complicum falsissimum testimonium, plurimi, id est 12. religiosissimi viri aut plures fuerunt crudelissima morte sublati. Eumque interrogari cupimus, an aliorum inductione vel sua sola malitia, eos falsò accusauerit, & qui eum induxerunt ad hoc.

Ad quartum sic respondeo. Me semper negasse aliquod testimonium inducturum contra quemcunque hominem qui ob religionem passus est: sed in libris meis insinuaui, quod multi in Collegio Anglicano Romæ sibi, optauerunt mortem Regine, & multorum aliorum ut scribitur isto libro: & in illo articulo addidi plus quam veritas concessit. Et quantum ad nomina illustrissimorum virorum, ut nomen Domini Leicestriæ, ut nomen Domini Burleighi, Reginae conuictoris, Domini Francisci Vualzingham & c. quos viros neque accusatos, neque minatos ab aliquo in isto Collegio audiri, sed hoc ambitionis & lucris causa finxi.

5 Accusauit mendaciter & malitiosè Anglorum Collegium (sua Maiestatis fauore Rhemis residens) quod Bullam Pij V. contra Reginam Angliæ datam, Rhemis publicauerit, & valuis & postibus illius vrbis affixerit, ex quo iniquissimo mendacio, & calumnia, illius collegij alumni, magnam postea incurrerunt Regina sua indignationem.

Ad quintum articulum sic respondeo. Quod iuniores studentes retulerunt mihi quod Bulla anathematis per Pium V. facta contra Reginam nostrā Elizabetham, renouata fuit per Gregorium Papam XIIII. & retulerunt mihi quod illa Bulla Pij V. publicata fuit Rhemis & valuis & postibus illius vrbis affixa. Hoc leni illorum

illorum relatione scripsi: sed hac de re, non melius scivi, quam infans vnius diei, quia abemis tunc temporis non fui.

6 Nuper etiam in Galliis existens scripsit ante 10. dies, apertas literas ad quendam grauem virum, in quibus famam & bonorem Collegij Anglorum multiplici mendacio, conuicio, calumnia, & detractiōe grauissima, laesit: dicens pradietum Collegium docere & committere omnia mala, & quod videris oculis suis continuo in Collegio fieri quae nimis sunt dictu turpia & horrenda, vt ita falsissima calumnia & patres societatis Iesu, qui illud Collegium Romae regunt, & ipsorum discipulos collegij alumnos infamia notari.

Quantum ad sextum, hoc respondeo. Istiusmodi literas scripsi, sed superbia, & animus cupiens in Anglia promoueri, ad scribendum me duxit. Et quantum ad Collegium Rhemense, hoc dico: quod plus ex malitia, quam ex veritate dixi. & sit alterum Collegium quod est Romae falso à me accusatum est. Et de Doctore Alano, in conscientia loquor, nihil aliud scio aut audiri quam innocentiam, sua religione excepta.

7 Prater ista, periurij crimen ipsum incurrisse, probabimus. non solum ex eo, quod post publicam, solemnem & voluntariam haeseon abiurationem Romae ante quadricennium factam, relapsus sit in abiuratas haeses: sed ex eo quod interposito iureiurando promiserit (cum Collegij Romani alumnus esset) se suscepturum sacros ordines, & in Angliam profecturum ad propagandum fidem Catholicam, quandocunque à superioribus id esset sibi mandatum. Quod promissum iureiurando confirmatum, iam ipse cum ingenti scandalo irritum fecit.

Ad septimum articulum respondeo. Illum articulum esse verum, & incurri periurium, quia Romae vixi vt hypocrita, nunquam existens in religione Catholica Romana, praesertim corde.

8 Porro, obicimus illi, quod Pontificem dolo malo fraudauit.



uerit, quando sub pretextu aduersa valetudinis, & quod aërem  
Romanum ferre non potuerit, petiit à sua Sanctitate veniam  
eundi ad Collegium Rhemense, vt ibi studia prosequeretur, &  
sacerdotium susciperet, in eum finem postulans & accipiens à sua  
Sanctitate 50. aureos, cum ille accepta per fraudem hac pecunia  
recte profectus est in Angliam.

Ad octauum articulum respondeo, me defrau-  
dasse Papam 25. aureorum, quos mihi dedit in via via-  
tici vt Rhemos peruenirem, sed Rhemos non veni, re-  
cta in Angliam profectus sum.

Ob omnes pradiatos articulos sic à me Ioanne Nicolao  
concessos dolor magnus me tenet, & sub pedibus cuiusque quem  
sic malitiosè & grauiter offendi, me ipsum prosterno & subiicio.  
Deus scit, animo euadendi fortunatus promotionibus, quam desi-  
derio veritatem loquendi ductus. Deus sit mihi misericors, &  
propitijs, & ignoscat mihi pariter cum illis quos sic temere &  
impie offendi. Peto vt omnes illi qui per me offensi sunt, pro amo-  
re christi, tanta iniuria immerito illis illata, obliuiscantur.  
partim hanc tetigi culpam Satana suggestu, & partim quod  
multi laudauerunt ea qua sic impudenter scripseram.

Per me Ioannem Nicolaum Anglum.

I



Ee doo accuse Iohn Nicols, first, for that  
he made infamous libels, and set them  
downe in print, against Princes, publicks  
persones, and Colledges: vvhich infamous  
libels came to the handes of many in his  
most Christian Maiesties Dominions, and haue ble-  
mished the good name of many a man.

I Iohn Nicols Protestant, the xx. of February  
An. Domini 1583. doo answere as followeth: That  
I meane to do nothing for feare nor fauor as

touching the first article, I confesse that it is a truth that I am accused of.

2 In these bookes he doth accuse falsely and slanderously many Cardinals by name, of most filthie crimes, obiecing vnto them vvhoredonne, and most wicked acts, and that of meere mallice against the sacred function.

As touching the second, I confesse that I wrot so, but vpon the report of levvde persons.

3 In the same vvritings, he dooth accuse sediciously and reprochfully the Popes holynes of iniustice, theste, roberye, and al iniquitie, naming certen robberies particularly, vvhich he hath fained him to commit.

To the third article I agree, that I haue written so, but of ambition and mallice: but euen as I haue receiued (by reporte that the Pope did somevvhat as is vvritten of him by me) of men that fauored not his proceedings: which things aftervvard vpon better aduise ment, I did not, nor do allowe.

4 In his foresaid bookes he hath accused most holy and innocent men, most vniustly and (as him self confessed aftervvards) most falsely, of treason and conspiracie against their princes persone: so that through his, and his companions false witnes: many, that is to saie, xij. most religious men or more, were put to most cruel death. And vve desire you to enquire of him, vvwhether he falsly accused them of his ovvne mallice, or induced therevnto by others, and vvhat they vv ere that therevnto induced him?

To the fourth thus I answere: that I alvvaies denied to bring forth any euidence against any one persone that suffered in England for reli-

gion : but I insinuated in my booke that diuers in the College at Rome, wished the death of the Queene and diuers others as is specified in that booke. and in that article I added more then truth is. And as concerning the names of honorable personages, as my Lord of *Leycester*, my Lord *Burleigh*, Sir *Frauncys Vvalingham* &c. which men I neuer heard accused or threatened, by any of the College, but vvere for ambition and pre-serment sake forged.

¶ He hath falsly and maliciously accused the English College (now by his maiesties fauor residēt in Rhemes) that they did publish in Rhemes the Bull that Pius V. set forth against the Queene of England : and that they did fasten it vpon the gates and vuals of that citie : by occasion of which wicked lye & flaunders, the studentes of that College, did incure the highe indignation of their Queene.

As touching the fifth article, this I saie : that by light reporte of the yonger studentes, I reported in my booke that the Bull of *Pius V.* was renued by the Pope *Gregorie* the thirteenth, & vvas fixed vpon the posts at *Rhemes*, vvhich thing I knew as wel as the infant of one daies age.

¶ And novv of late being here in Fraunce, he vvrote not ten daies since, open letters to a certain graue man: in vvhich letters he did vvith many a lie, reproche, flaunders, and greeuous detraction, empaire the good fame and honor of the English College : saying that the foresaid College dooth teach and commit al euels, and that he hath scene vvith his eies that to be done continually in that college, which are horrible things, & to filthie to be spoken, so that by this most false flaunders, he dooth defame, both the fathers of the societie of Iesus, vvhich gouerne that College at Rome, as also their schol-



Schollers the *Studentes* of that colledge.

As touching the sixth article, this I answer, that I wrote such a letter, but of pride, & a minde to be preferred in England. And as touching the College of *Rhemes*, this I saie, that I spake more of mallice then of truth: and so in likewise the College of *Rome* was falsely accused by me. And as concerning *M. Doctor Allen*, I say in conscience, that I know or haue heard by the man nothing els but innocencie, his religion excepted.

7 Besides these we will proue him to be a periured person, not onely for that he is in relapse, & false againe into those heresies, which he abiured publickly, solemnely, & voluntarily at *Rome* 4. yeres since: but for that he promised vpon his othe (when he was a student in the English College at *Rome*) that he would take holy orders, and go into England, and there to teach the Catholick faith whensoever he should be sent by his superiors. which promis (confirmed with an oth) he hath broken, not without great scandall.

The seuenth article is true: and I haue incurred periurie, for that at *Rome* I liued as an hypocrite, being neuer in hart of the *Romane* religion.

8 Moreouer we object to him, that he abused the Pope with craft and deceit, when vnder pretence of sicknes, and that he could not awaie with the aier of *Rome*, he desired leaue of his holynes to come to the College at *Rhemes*, there to follow his studie, and to be made prieste, and to that ende requesting and receiuing of his holynes 50. crownes of gold, but as soon as he had gotten the money thus fraudently, he went straight into England.

As concerning the eight article it is graunted, I defrauded the Pope of 25. crownes giuen vnto

me in vvay of *Viaticum* to bing me to Rhemes.

For al these articles being thus graunted by me *Iohn Nicols*, I am right sory, and submit me self vnder the feete of any such as I haue maliciously and greuouly offended. God knowveth I spake these things vvith a desire to be promoted, rather then vvith a minde to vtter the truth. God be merciful vnto me and pardon me, and al those vvhom I haue thus offended vvilfully I crie mercie: and beseech them for Christ his sake to forget such iniuries so impudently committed against them, partly by Sathans prompting, partly by the countenance of others in commending such stuf.

By me *Iohn Nicols*  
Englishman.

**M** *Stubs* gaue me the matter of my booke in the *Towver*, intituled: *The recantion of Iohn Nicols, &c.* *M. Vvilkinson* did vvrite in the margent the notes: and also added to that vvch I vvrote, and corrected the faults by me escaped.

Moreouer I told my Lord *Trefseurer* about alhallow-tide last past *Anno Domini 1582.* these vvordes that follovve: *If it may pleas your honor, I am right soeie that I haue such bookes put forth, that containe more falsehood then truth.* My lord ansvvered, that the Papist found out that I lyed.

Vvhen I confessed to *M. Kirkby* in the *towver* that it repented me in vvriting such bookes as vv ere contrary to the truth, *M. Lucas Kirkby* reported these my vvords to *M. Reynolds* of *Oxford*, vvho made reporte thereof to *Sir Frauncys Vvalzingham* vvho being certified of this thing vvrote or sent to *M. Lieutenant* of the *Towver* of *London*, that I should be sent for, and examined face to face before *M. Kirkby* to knowv vvwhether it vv as so or not as *Sir Frauncis* vv as certified. Vvhen I came to the *Towver*, *M. Kirkby* vsed these vvordes to me vvhen he  
saw

*saw me. Speke the truth (quoth he) and shame the Diuel.*  
 So I vvill (quoth I) doubt not thereof: *M. Kirkby* was  
 examined apart, and I answered truly, if I had been per-  
 mitted by *M. Lieutenant* so to do. For vvhen I said so, I  
 told *M. Kirkby* that I vvrote those bookes for ambition, say not  
 so (quoth *M. Lieutenant*) vvrite (quoth he to his Se-  
 cretary) after this manner: *That he vvvas sorie that he vvrot*  
*his bookes so rudely as he did.*

Vvhen *M. Reynolds* in the presence of Doctor *Hum-*  
*frey* told me that he vvould proue to my face before *M.*  
*Doctor Humfrey* (*M. Kirkby* being called before them)  
 that I had vttered such vvords, as that I vvvas sorie that  
 my bookes were published conteinning more vntruth  
 then veritie, and that I said I vvould forge no more  
 against the Papists neither in print nor pulpit. Vvwhich  
 thing vvhen *M. Lieutenant* heard, he bad him hold his  
 peace. and talke no more thereof.

By me *Iohn Nicols.*





THE SATISFACTION, OF I. AV-  
RENCE CADDEY, TOUCHING  
*his frailties, and fall from the Catholike  
Church, at his retorne into  
England.*

**I**F there be any Catholicks in England or out of England, that heard of my speach or recantation at Paules crosse, which was in the yere of our Lord 1581. These are to certifie them that it vvas directly against my conscience, and that I vvas neuer of that Religion that then I pretended, as God shal saue me at the general day of Iudgement.

For I will shew plainly and manifestly that of my inward defection from our Mother the *Catholick Church* there were neuer any effectual causes, vvhcreby it may most cleerely appeere that inuwardly I vvas neuer since my first reconciliation to the *Catholick Church* an heretick. For either I inuwardly separated my self from the *Catholick Church*, because I thought some points of the Churches doctrine to be false, or for the euell life of the Catholicks.

For the first, although I neuer studied diuinitie, but as much as some Cathecumini do, and the yonger scholars that are yet in the course of Philosophie, or other prophane sciences, yet I am not (I thanke God) so dull of vvit, but I can Iudge somewhat of Religion and of the difference betwene the *Catholicks* and the *Protestants*, by the sermons of learned men which I haue here to fore frequented, by the cōuersation I had vvith learned Fathers, vvich daily did expound the harder points of Religion,

Religion, and often did dissolue diuers folish and childish Sophismes of hereticks.

Whereby I knowv, and truly euer since my first conuersion did knowv, that euery point of the *Catholick religion* is conformable to the vvord of God, although the hereticks do falsely say that they are grounded vpon the bare traditions of men: and to me it is euident that there is no article of the *Catholick faith* nowv called in doubt, which may not be proued by diuers places of the scriptures, or by most cleere sequell inuincebly deduced and gathered of the same.

And where the aduersaries say, that either the Catholicks do recite places out of the scriptures, vvhich are not authetical, or els if they do allege places out of the true scriptures that they expound them falsely according to their ovyne fancies, I vvas neuer since my first reconcilement so simple or negligent of my saluation, as not to see, that to be an vsual stale euasion of al old hereticks.

For this I knowv, that *Luther* that provvde *Lucifers Primogenitus*, or vvhat other singular sectarie soeuer, being but one man, although he had ben most holy in the sight of men, as in deede he vvas most vnholy and vvicked both before God and man, ought not to iudge scriptures to be authentical or not authentical by his owne priuate, vnconstant and variable spirit, and refuse the iudgement of the *Church* and *General Councel* vvhich determineth such things by the spirit of truth, promised by Christs expresse vvord, and so cleerely testified in scriptures, to abide vvith the same to th'end of the vvorld.

And in truth, it vvas a note sure enough for me to confirme my self in my forefathers faith and to condemne in my conscience the contrary sect of the Protestants, that I heard by men of full credit (howsoeuer th'English sectaries vvrithe and vvrangled in the matter of late to saue their honesties) that one heretick, as *Luther*, by his spirit denieth some bookes that our Cal-

uinists accept to be Gods word by the iudgement of their spirit . and I sawv it plainly by mine owne late experience of them, that they receiue and condemne, admit or repell, euen as they thinke good for the vantage of the cause, and as may best serue for the defence of their deucllish doctrine. Wherein truly (I say for the reuerend respect and honotable dealing with the diuine booke of Gods word ) not withstanding the aduersaries pretending al reuerence towards the scriptures, and tedious vaunting, talking, and tossing of them, the Catholicks yet do so farre passe them in Religious keeping, preserving, interpreting, translating, alleaging, & al other vse of holy vvrit, as the true owner and occuper of any thing, passeth the theefe and vsurper. I belecue it, and haue had experience of it in both sides, and therefore I speake it.

For the second, that is, th'exposition of scriptures, I knew it was the property of al hereticks to abuse, wrest and vvring them, to vvhatsoever them selues list, and particularly to the priuate sence of euery secte maister, ech one for his owne erroneous doctrine and the condemnation of his fellowes. I haue heard vvith mine owne eares, and seene vvith mine owne eyes: that the scriptures sound al for *Luther* and against the Sacramentaries in Germany: and in England and some other places, al the Bible is at *Caluins* and *Bezas* beck, and soundeth vvhatsoever they say, against not onely the *Catholicks* or *Lutheranes*, but against their ovvne booke of common praier, actes and iniunctions published by authoritie: the Puritanes there having reconced aboue an hundreth and fortie errors in th'English seruice against the scriptures, & vvwhich I noted in the time of my being in England especially in *London* and *Cambridge*, as wel the writers, Preachers, Readers and Disputers, as most other schollers and prentises be puritanes, condemning by Gods word that same seruice & administration vvwhich them selues daily resort vnto.

For vvwhich who soeuer shall reade the writings of

*M. Vvita-*



*M. Vrbintakers*, or the disputes of *Fulke, Clarke, & Walker*, and such other Ministers lately had in the Tower, they shal find my vvords and obseruation true, and shall see many points of puritanisme decided by them by coulour of scriptures, against their ovvne authorized seruice, & all those things set out by authoritie.

I neede not stand to tell you how the *Lutheranes* expound this notorious text, *Hoc est corpus meum*, so farre otherwise then the *Zuinglians* and *Caluinists*, that they haue prooued these, by Gods expresse vvord, hereticks; and these, them for the reciproke, plaine carnal men and Idolaters: both th'one and th'other vvritting the sacred vvords to their owne erroneous and damnable sect against the proper nature and plaine sense, vvith the letter, the circumstance, the conference of places, the auncient fathers, Councels, and the vvhole Church, expressly setterth downe. Vvith this I haue marked that the Sectaries of our countrey and al other places, being singular, vaine-glorious, louers of them selues, and cherisfers of their ovvne fantasies, seeke for nothing but nouelties, and in the exposition of scriptures to finde out that which neuer neither foole nor wiseman found out before them, and al this vvith a ridiculous boast of euery mans seuerall spirit, giste and knowledge, vvich to me and others that see their liues and learning, and partly know their intention, is a straunge case.

How soeuer it be, their exposition so new, so improbable, so inconstant, so various, so farre differing from the commetaries of al the fathers, passing al these men in al grace and knowlege, from the general Councels, that not by particular fanisie of a few, but by vni-forme consent of the most learned in the vvorld, haue by Gods vvord (truly through th'assistance of the holy Ghost ynderstood) defined these things to our hands: this consideration I say of their vngodly behaviour towards the holy scriptures, the glorious Doctors, & the vniuersall Church of al ages and nations, of which

by my late being among them, I haue enformed my self better then euer I could haue done by reading of booke or here say, hath fortified my faith against them, I trust in God, during life. But because I professe not in this brief satisfactiō to dispute of the matter, or arrogate to my self any profound knowlege in these things, I for this point say no more but this, that if I had ben partly bent to heresie when I went into Englād, as I was not (I speake it as before God) the more I had ben cōuersant with the Protestāts, yea with the learnedsts amōgst thē, the soner should I haue ben reclaimed frō that heresie.

For in other things though I may bouldly saie they haue the gifts of the mind as plentifully as any nation, yet in diuinitie & specially in these controuersies, they are so bewitched, that through the common malady of heresie, vvhich by Gods iust iudgement of sinne and for saking th'obedience of his Church, is euer ioyned vvith pitifull darkenes of vnderstanding, especially in such as brag most of the light, that when they bring but *sophismes* to proue their religion, they both thinke and bouldly adhouch, that they are demōstrations. But here they wil exclaime after their manner and say they bring places of scripture, & wil charge me that I cal the scriptures *sophismes*. No God forbid, for that were blasphemie, but I call the false and childish exposition, or the place (either by false translation or exposition wrested) a *Sophisme*, the vvich may sone be espied of him that hath any iudgement or common sense, especially if God hath lightened his vnderstanding by the doctrine of the *Catholick Church*.

Besides, if I had fauored heresies, this would haue reuoked me, to see some of those that on this side the seas were both counted & know to be void of all good gifts and qualities of the minde, not capable of any science, yet at their retorne home, to be admitted, to be publick preachers, and their vvords, being nothing but knowne forgeries & blasphemous lyes, to be compted as Oracles and conclusions deduced out of th'expresse word

word of the Lord, as they speke in our countrey.

One saith very wisely of *Aristotle*, that he vsed hard and difficult termes in Philosophie to driue awaie from the reading of his bookes those that were simple and vnlearned, lest saith he, *Omnia harpiarum mors immunda contactu conspurcarent*: that is to say: lest they should diminish and abase the reuered maiestie of philosophie by their foolish and doting expositions. Howsoeuer it is in that faculcie of Philosophie, sure it is, that the written word of God is full of profound mysteries, & yet is confidently, bouldly and malepertly expounded now in England, as vvel priuatly at euery xable and tauerne, as in the pulpits and common assemblies of simple and vnlearned artificers, so that the lay people, prentises especially and yong schollers, as sone as they can bid Caesar good morning in Greeke, or readeth English Testamēt, yea the women dare presume to dispute with the Clergie of the cheefest points of Religion, and bouldly condemne the cheefest clerks in the world.

Is not this I pray you a great abasing of the acellencie of the word of God? surely if I had fauored heresies: this would haue ben a sufficient motiue to haue reuoked me. I could bring many moe strong reasons to this purpose, but because I am a yong nouice in learning, and because I thinke this vvhich I haue brought will suffice to proue that there was no cause of my inward defection in respect of my particular knowledge, I vvil here end this first point.

For the second, that I had no cause to seperate myself from the *Catholick church* for the euell life of the Catholics, and to come to be a Protestant for their holynes, I vvil shew it manifestly, and yet no great professe vvil be looked for at my hands therein. First, suppose the Catholics liued very euell, & as ill as their aduersaries (purposely to deceiue the people) saie them to do; if I thinke the Religion to be good, their euell life should neuer cause me to forsake it, if a man should measure truth & faith by the elle of vertu and innocencie in the



professors & follovers of any sort, in manie frailties & miserie of this life, God should haue no people nor part in this world al being subiect to sin and danger in this mortal state. But surely if wee should decide the matter by the difference of life, behauour, and conuersation of both sides, I were worse then an asle to determine for the Protestants against the Catholicks, amongst whom the first Professors were Saints, and the cheef leaders and teachers afterward most holy, and al these follovers though fraile and sinfull men, yet finding remedy by the medicinable Sacraments, penance and discipline of the Church, for their daily offences.

Where contrary vwise the very first authors of this Protestancy, *Luther, caluin, Beza* and the like, or as them selues call them, the restorers & reformers of Religion, were not onely vulgarly thought, but of notorious infamous wicked life: as their Ministers be in al countreies, and their zelous followers not good in any place, specially in England, where they haue notoriously betrayed their false faith, by their foule fructs. Yea and vwhere it is knowne that their doctrine it self, hath so altered to the worse al kinde of States: and that their pulpits are nothing els but a schoole of sinne, licentiousnes, lust and liberry, that al wisemen wonder at it, and good men lament the case.

Who knoweth not that vertue, deuotion, & godly life it self is bourthenous and hateful to the Protestants, so far surely that they seeke as I haue seene not onely to abolish, deface, and destroy, the bookes now on ofould written for defence and prooffe of the Catholick faith, which they may do vpon some pretence of errors contained in the same, but they burne vp al godly treatises and bookes of contemplation, meditation, and instruction of Christian life and manners, containing no dispute of religion at al, as long sith they vsed a deuout treatise, *of the life and Imitation of christ*: and now of late they openly burned a number of the bookes of prayer and meditation of prayer made by *Levves of Granada* together

together with the new Testament. Assure your selues that they canot abide such bookes of al others, knowing that deuour praier onely, penance and amendement of life, vwill easily bring men from their pretended Religion, in which no such deuotions are found. Neither, if you marke vwell, shall you euer finde that the learned of the Protestants writ or treat of any such argument, al their doings are in *pugnis verborum*, in strife, emulation, contention, contradiction, destruction. They stand vpon quick dispatch, and attribute al to Christ his passion, without ether much meditation of it, or conforming them selues vnto it. Finally they haue turned the grace of Christ into carnal lust and licence.

To see these things which in England are so open and euident, not so much profound learning is requisite, as due consideration, and some experience of other places, vvhich if our Gentlemen, students and others, ether of the ynnes of Court or vniuersities, or of what other place or calling soeuer might haue: as diuers by traouelling ouer the seaso ether of the Seminaries or other Catholick schooles haue happely proued, they should see vvhats difference of life, manners, education, and behauiour there is betwixt the one and th'other.

This one thing I dare be bould to say, for the Seminary of Rome, where I most liued in mine absence from my countrey which therefore I knew best, and vvhich the vvicked calumniators haue most sought to flauder, the youthes and students al, there, be as vertuous as any be in Christendome. And let both *Oxford* and *Cambridge*, giue me one such for hollynes of life and conuersation (so long as they be there vnder the Protestants regiment) as there be a number in the said Seminary, and I promis you I vvill say in *S. Peters* in Rome, al that I said at *Paules crosse* in London.

Not vvithstanding (as I said) al euell life maketh not nor proueth one to be an heretick, for I am an offendor as other men, and perhaps the cheef of many sinners, but I haue found remedy, mercie & saluation, in

the Church, in vvvhich onely the holie Passion of Christ the cause of al remission, is profitable, and out of the same, nothing but damnation though mans life seeme neuer so iuste and holy. For this his blessed passions sake I trust he vvill nether now remember the sinnes of my youth, nor this my exterior reuolt from his holy Church, vvvhich I professe as before to haue ben of frailtie against mine owne conscience and knowlege. God that knoweth al things, knoweth that I did it not for any liking I had of the Protestants either life or religion, knowing both to be starke nought, onely the Diuel by false and subtil persuasions vvvas the cause of my outward defection. First I had a seruent desire to see my parents and freends, and because I vvvas afraid, they neither durst nor vvould receiue me for feare of the statutes, I thought it good to play the hypocrite (if that may be called hypocrisie, to put on the habit and resemblance of wickednes) with the *Bishop of London*, that is, to faine my self to be an heretick, that thereby I might procure his licence, and so goe to my freends both without their danger & mine owne. The Bishop being a wily Fox straight waies commaunded me to signifie so much in publick audience, and then he vvould graunt me my request, then beganne the tragedie of my vvo & miserie.

I began to excuse my self of fearefulnes, & to wepe before him that taught the Bishops sonnes, and before *John Dias* the Bishops chaplen. Then I thought vvith my self, that if I should withstand the Bishop, a thousand worldly inconueniences should haue ensued thereof, because I had said before, I vvvas as he vvvas in religion, these and other such like causes of my miserable outward defection did the Diuel put into my hed: who although he had thought to haue throwne me downe for euer at that time, yet I hope to giue him and al his the ouerthrow, and neuer here after vvvhile I liue to yeld to such like temptations, for the performauce vvhereof, I beseech the *blessed virgin Marie*, and al the holy



holy company of heauen, and al good Catholicks to pray for me. I could name some vvitnesses of the great passions and inward strife I had vvith my self vpon the first consideration of my pretended reuolt, but that I dare not name them for putting the godly men in danger: this onely I vvil ade therein, that al the world may see I neuer vvas theirs in hart sith my first reconcilement to the *Catholick Church*.

First when I was in prison in the *Gaeborvse*, I went euery daie to the dore of a Catholick which lay in the next roome to the chamber I lay in, & weeping bitterly, shewed him that I should do against my conscience, from vvich he merueilous charitably and comfortably dehorted me, vvith great reasons and encouragement to be constant in confession of my faith: but the Diuel, his Ministers, and mine infirmitie preuailed, and I did that vvich was required at my hands. After I had done that vvich euer since hath ben a naile in my conscience, in diuers places I vvas conuersant vvith the Catholicks, and neuer vttered or hurt any, nor vvould haue done for al the good in the vvorld, the persons and places I could name but for their endangering.

When I vvas at *Cambrige*, I counselled diuers to go ouer sea, and perswaded them so, that I had brought them ouer vvith me in deede, if it had not ben for feare of their Tutors. Many youthes there be (God be thanked for it) vvell bent to vertue and the *Catholick Religion*, I beseech God bring them thence. Besides, vvhen my chamber fellowes especially, one *Sir Hutton*, Doctor *Hutton* his nephew, vvould speke against *F. Campion*, I haue defended him so farre, that he called me often Papist, and defendor of Traitors, and threatened he vvould complaine of me to the Maister and the Seniors. I haue spoken the same, and how he vvas falsely accused, & in mine ovvne countrey to one, being both vvell learned and very catholickly bent as vvee vvalked by the Seas side.

But some vvil obiekt I kept company vvith *Iohn*

**Nichols**, a feruent heretick: to vvhich Obiection I answer, confessing that I kept him company to much, for if I had folloved him in al points, he vvould haue brought both him self and me to euerlasting destruction: for I am sure, that neuer vvoman brought out such a horrible and ougley monster in manners as he is. But if ye consider th'end vvherefore I vvvas conuersant vvith him, I hope ye vvill not thinke me to be much blame vvorthie.

First I vvvent about to knovv his lying spirite and his detestable manners, vvhich I am sure I knovv ( although to mine owne discredit ) as vvell as any: but especially I vvvent about to get him out of England, from being the cause of shedding of Innocent blood, the vvhich I thanke God I haue obtained, & haue procured his apprehension, not for hatred or hurt of his person, as God dooth knovv, but for desire of sauing his soule, and deteckions of his soule flauders against the Church of God and her children: I vvvas neuer ( I thanke God, most humbly ) of his malicious humor, if I had ben, I might haue vomited my poison against the Catholicks, I might haue gone to the priue counsel, & haue enstauled my self as many do, I might haue receiued good conditions of liuing being offred, I might haue staide at *Cambrige* at the cost of my parents vvhich are able to keepe me in the schooles of learning: many commodious vvaies for vvorldly preferment I might haue folloved, if I had invvardly liked of that soule heresie, nether had I any neede to go into a strange cou-trey, vvhere I knevv, I should liue poorely.

To be short, vvhiles I was in England this last time, I vvvas neuer quiet in conscience, because vvhatsoever I did, I did it against the same. Other reasons I could yeld, but because I vvill be short, these shal suffice: one thing doth comfort me no litle, that many haue saue as grosely as I haue donne, and aftervvards haue become most firme and constant. It remaineth onely, that for this publick sinne and scandal, and al other offences, I

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craue pardon of God, of the holy Church, of Christ his Vicar here vpon earth *Gregory the XII I.* of that name, head of the said holy Church, and al other that I gaue scandall to thereby. And I request al good Catholicks to take me as their brother in Christ Iesu, And I beseech al good Christians for Iesus Christ his sake to pray for me, that I neuer become an heretick, but that I may liue and die in the Catholick and Apostolick Church, which is the *Church of Rome*, and that after this life I may enioy the kingdom of heauen: to the vvhich God bring vs for Iesus Christ his sake, to vvhom vvith the Father & the holy Ghost, be al honor, power, and glory, both now and for euer world without end.

*Laus Deo ac deiparae virgini Maria.*

By me Laurence Caddey.

## THE COPIE OF A LETTER

*written by the said Laurence Caddey, to  
his Patron and friend.*

**I** Thinke my self happy most worthy Patron that your Fatherly affection towards me is not decreased, but wonderfully and more then I could looke for, augmented. I now see that first of al you haue a great loue to my soule, secondarily to your Countrey and to me your poore countrey-man, a great thing it is to bestowe vpon me my habit, but vvhath greater then to giue your v. ord, and besides a testimoniall most necessarie in these perillous times. but you can do no other seing that the qualities of the trevv Church be in you *eminentissimo quodam modo*, the vvhich most abundantly dooth bestow not onely *interna Charismata*, vpon those that penitently doo runne vnto her for soccours: but also al exterior graces necessary for them, you therefore be



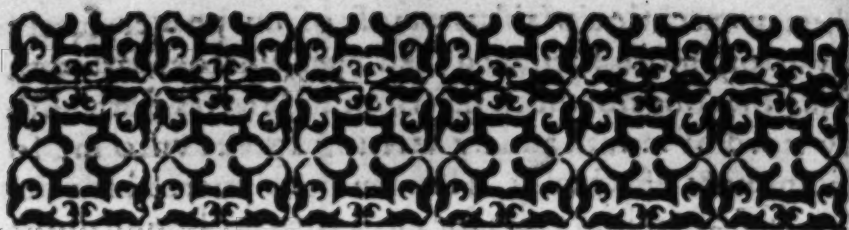
no stepfather nor thee no stepmother, but most louing and charitable nourishers both of the inuward and outward man, of your penitent and contrite children. As for the declaration of my faith it vvas abruptly in three howers donne by me, beside none at Paris either helped me or saw it as yet, therefore it must needs be childishe. I pray you let it come to light both for the honor of the Church and my credit also, and for the discharging of my conscience, besides I made a solemne oth, that there is nothing but that it is true, euery good Christian vwill thinke so, and I vwould you could learne his name that was in prison neere me in the *Gatebovyse*, & aske him, &c. as for the resolution of entring into religion, I haue chossen, meaning thereby to worke (by Gods grace) my saluation: I do it not for neede, for first I might & may be (but I vwill not) a *Carthusian*, although I neuer offred my self. besides going vvith a good Religious Father to *Says* in Normandie, there in an Abbey of *Saint Martin*, I vvas requested of most of the Brethren (as this Father can testifie) to enter into their order, but I neither offred my self there or to any other order but this: Nor minde to be of any but this of the Carmes. which I trust I haue made choise of by Gods suggestion, not condēning any other order, al doubleesse being of God, neither yet enter I into religion for neede or for desperation, for I know that if the number of my sinnes were more then the litle sandes of the sea, if I vnfainedly repent, by Contrition, Confession, and Satisfaction as much as I can, that God will be mercifull vnto me: to be short, I vwill neither in any calling dispaire or presume. for if in any thing, in this it is truly said, *In medio consistit virtus*. Briefly I will either attempt it vvith zeale, deuotion, and full desire of working my saluation and the seruice of God, or els *Manum de tabula*, that is, I will leaue of betime, and not take the habit and after wards, *Valedicere habitui & conuentui*.

As for the rest in your letter, if I study not to put them

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them in execution to th' vttermoſt of my power, ſurely  
my hart is more hardened then euer Pharoes hart was,  
ſeing that one not much inferiour to Moyſes, doth both  
by word of mouth and by writing ſpeake vnto me ſo  
louingly & effectually. Thus leuing of to trouble you,  
I requeſt al your prayers for me, and as my bound dutye  
is, I will whiles I liue be your beades man. At Paris.

Your daily Orator,  
Laurence Caddey.



THE  
CONFESSION OF RICHARD  
BAINES PRIEST AND LATE STU-  
*dent of the Colledge of Rhemes, made after  
he vvas remoued out of the common  
gaile to his chamber.*



As my miserie & vvickednes vvas greate  
which I vvill now set downe to the  
publishing of my ingratitude to God,  
the Church, and my superiors, so vvas  
Gods iustice, mercy and prouidence  
meruelous towards me to saluation as  
I verely hope. Of al vvich to the glory of Christ, and  
satisfaction of the holy Church and all her children  
whom I haue offended or scandalized, & to mine owne  
vvorthy confusion temporall, I intend to make this my  
publike confession, that al that stand, may by my exāple  
beware of a fall, and such as be fallen may thereby make  
hast to aryse againe.

The very ground of my fall and of al the wickednes  
ether committed or intēded, was my pride which droue  
me to a lothsomenes to liue in order and obedience, to  
concepts of mine owne vvorthines and manifold dis-  
contentement of the schollarlike condition vvherein I  
liued, to an immoderat desire of more ease, welth, and  
(which I specially also respected) of more delicacie of  
diet and carnal delits then this place of banishment was  
like to yeld vnto me, though (vvho vnto me that could  
not see so fare before) the studēts state in the Seminarie,  
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where I vvas in very honest compt and calling is in all points so good and happy, that most vwise men wonder at Gods so mercifull and plentifull provision for the competent maintenance of so many in such a blessed trade of life and education.

Besides this, though I vvas not onely a student in diuinitie, but also a priest (though many vvaies I shewed and made my self most vnworthie of that high degree) pretending in dede in the sight of my superiors the study of holy scriptures as dewly required: yet in truth I most delixed in prophane writers and the vvorst sort of them, such as ether wrot against the truth or had least tast of religion, vvhereby the holy vvriters of my Christian profession & priesthood, began daily to waxe more and more tedious and lothsome vnto me, in so much that in the doing of such publike exercises as by my course of study or my superiors appointmēt I often made, I had a delit rather to fil my mouth and the auditors eares with daintie, delicat, nice and ridiculous termes and phrases, then vvith vvholesome sound and sacred doctrine.

Whereby at leight I had such a liking of my self, that through nouelties of wordes ioyned vvith pretty prouerbs, termes and mocking taunts, wherewith by natural inclination and by my said prophane vsage I vvas much giuen, I found meanes to insinuat my self to the familiaritie of some of the yonger sort that ma thought might easely be caried into discontentment & to mislike of rule and discipline and of subiection to their maisters and gouernors: for vvwhich purpose I vsed ordinarily some prety skoffes against euery of the elders of our howse. Vndermining by art also, but in pretence of great playnnes and holy simplicitie certen very honest men, vvhom I thought knew somewhat of my superiors secrecie, the knowledge whereof (our lord God forgiue me) I purposed to abuse as occasion afterward should be giue, to the annoyance and great hurt as wel of the Catholike cause as of the Seminaries,

our President and other principal persons, to whom by the law of God, nature, and by singular benefits donne to me I owe all duty.

With this I began by litle and litle to the scandal & ruyne of diuers of the youth and other my fellowes, if God had not preserved them by his singular grace as wel by my example of licentious life, as by vicked words, to shew my mislike of fasting and praying, calling for flesh pies or pasties in my chamber on fry daies at night, and omitting the diuine seruice prescribed to men of my calling, often iesting and skosking thereat before some of my companions in whose seecreie & loue toward me I had some affiaice. And then proceeding farther and farther in vickednes I began to mocke at the lesser points of religion, vvhich is the high vway to Heresie, Infidelitie & Athisme. as to my great daunger I haue experience in myne owne case, so lamentable. desiring al Christian people to take heed by my example. Protesting to al the vworld, that it is not reason, nor scriptures, nor the spirit of God, which are so much pretended by protestants, that leadeth any man to that damnable sect, by vvhich one countrey is perished, but it is voluptuousnes, sensualitie, pride, ambition singularitie delite and loue of mans selfe, that driueth downe persons laden vvith sinne to this heresie of the Protestants, and that the next dore, yea the next steape of this staire is atheisme and no beleefe at al. A few vvordes vvill serue a vvise man.

Wel when I had thus entangled my self, & for some daies proued that such as I had vttered my euil heretical speeches vnto keptal things close, I boldly aduertured vpon their familiaritie and seecreie to vtter diuers horrible blasphemies in plaine termes against the principal points of religion, specially to one person of myne owne calling vvho aftervvard (as I must needes confesse to the shame of th'ennemy) godly and truly for both our good and saluations vttered the vvhole matter vnto our superior vvvhich was Gods great mercy to

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me, for othervvise I had doubtles perished for euer more.

For a moneth space or thereabouts I delt vvith my said fellovv bouldly not only by arguments and often communication to drawe him to heresie, but also vttered to him my intention to goe into England, there to preach heresie: and to annoy the common cause of Christs Church, and specially this Seminary, the President and superiors thereof, as much as I could possibly: discoursing vvith him and declaring that there vvvas no remedy, but the counsel must needes seeke the dissolution of the Seminary, or els sustaine their state to be ruyned in time by it.

Therevpon I vttered sondry meanes vnto him, how first the president him self might be made avvay, and if that missed, how the vvhole company might easely be poysoned or othervvise disperfed further more offering my hand to gage, that the president should not be a liue that daie tvv yeres that I spake it, one of the yeres being now gone and yet he aliv: as I desire God he may be many. This vvvas often my deuilish communication, and whether I should not haue giuen this overture to the counsel vvhen I came into England for dispatch of him and the said Seminarie my dearest nurce, my self knowv not (to say he left) how farre the deuill vvould haue driuen me, vvho novv holy occupied my hart in hope of aduancement in England by these practises. For vvch purpose I had also fraudulently discovered certaine points of secrecie & set them dovne in vvriting vvith intent to giue the note of the same to the counsel, vvherein I rather detected my ovvne malice then any other thing, for the matters vvcre of no importance in deede.

In breefe this I must needes acknowvledge that I vvould haue done any of these impious iniuries rather then haue fallen from the preferment I hoped & gaped after so inordinatly, our Lord of his infinite mercies for giue me that detestable treason against him and his



Church: and the abhominable periurie dissimulation & fiction, vwhen for a vvhole moneths space after I had discovered my minde to my fellowv, yet I said Masse daily, sought for leaue and viaticum of M. President to goe home to encrease by preaching and al endeuours the Catholick cause, and toke an oth vpon the Euangelists that I beleeued al points of the Catholick faith, and had no other purpose of going into England but for the aduancement of the same. And I desire good M. Presidēt & the whole howse euen for the blessed death and vvoundes of our Sauour for vvwhose sake they sustaine al this contradiction of me and other sinners, to pardon and healep me by their praier to true repentāce and remission.

And that good Priest my deare louing fellowv, whom I vvould haue had partaker of my vvicked and damnable reuolūt I cry him mercy euen vpon my knees, and thanke him (though to the carnal vvordly man it might be compted an iniury that he discovered al my counsel vnto his superiors and myne. for els I had been vvith out doute damned for euer more.

But al this came of the sweet mercies and dispositions of our Lord God and Sauour vvho ouertooke and ouerraught me happely in the very course of my malice and damnable designements, and hath by his vspeakable wisdom, caused not onely my imprisonmēt, and other my bodely afflictions vvwhich he procured for me at the very same time that I had thought to haue been in my ruffe and iolitie amongst his enemies, but turned my very sinnes and vvickednes to the good of his honor and my saluation: at the same time both deliuering his trevv and innocent seruants of the Seminarie and others vvhom my malice might haue annoyed, and me also, in most gracious & miraculous sort, his name be blessed therefore for euer more.

And it is his goodnes that hath deliuered me from the accomplishment of my vvicked desires as powrably and miraculously al most as he did *Saul* persecuting the  
Chri-

Christians, but vvith much more mercie then him, for that he found grace because he did it of ignorance in incredulitie: vvhere I did al against my ovvne skill and conscience: neuer doubting but the *Catholick Romane religion* vvvas the onely true, *Christian, auncient and Apostolick faith*, and vvorship of God: though I fained my self for the atchiuing of my detestable designemēt to doubt thereof and to haue some reasonable motiues against the same, and sought by al meanes possible to haue enformed my conscience against that truth vvwhich othervvise I in hart beleueed.

Novv therefore for the poore amends that lieth in me to make vnto Gods Church. I protest before the blessed Trinitie, and al the glorious company in heaven and by this publike vvriting vvwhich I voluntarily make and subscribe vvith mine ovvne hand: That I beleue in al points the *holy, Catholick, Apostolick & Romane Church*, submitting my self to her and the cheefe gouernor thereof our Lord and Maister *Gregory the xiiij.* Christs supreme Minister in earth: and do Detest, Accurse, Anathematize and Condemne from the botome of my hart, al *Heresies, Schismes and Sectes*, and specially the heresies of *Luther, Caluin*, and al others vnto vvwhich I might seeme by my outvvard wicked behauiour and dissimulation to haue been enclined vnto: Desiring God and our holy mother the Church, no othervvise to haue mercie on me to saluation, then so long & so farre as I keepe, professe and mantaine, to my povver the said faith of our holy forefathers, taught & set furth by the *See Apostolick*.

Giuen in my chamber at Rhemes the xiiij. of May 1583. in the presence of *M. Thomas Bailly* Priest, *M. Humphrey Ely* Doctor of the Lawes, and *M. Serb Foster* Priest.

I acknowvledge this to be mine owne act,

*Richard Baines* Priest.

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THE  
SATISFACTION OF EDWARD  
OSBERNE PRIEST, TOVCHING  
*his frailties, and fall from the Catholike  
church, at his being in  
England.*



It is almightie Gods great wisdom & mercy, that he hath besides his other iust iudgements either tēporall or eternally vpon sinners, ioyned also for most parte some great affliction and torment of minde for a continuall inward checke and chaſtice ment of their offences euen in them selues, and in this life. which caused a great Clarke to saie, *Thou haste commaunded good Lord, and so it is, that euery vnordinate appetite should be a punishment to it self.*

But no sinne breadeth this internall vexatiō so much, as that which is committed against a mans owne skill and conscience, specially the voluntarie forsaking of that faith, truth, and religion vvhich God by his spirit in the *Holy Church*, and sacred word, hath made him partaker of. I speake not of his case that impugne th of malice the knowne truth, as many arch-heretikes haue done, & wickedly do, for that is a sinne against the holy Ghost, & such often carieth about with them such hel-like torments of conscience and desperation, that they may be thought to beginne their dānation euen in this life: but I meane of others only, vvhō by frailtie of the flesh, seare of worldly distresses, doubt of temporall torments, and disgraces, or somme other humane infirmitie, be often driuen to yeld in somme points to the  
threates,



threates, perswasions, or allurements, either of worldly freends, or gostely enemies: euen these also, for that they haue denied Christ before men, preferred the body before the soule, hazarded heaven and their saluation, for the breefe, vncertaine, and miserable state of this transitorie vworld, cary about with them in their brest, farre vvorse torments, then any are in the *Towre*, for the auoiding of vvwhich, many times men make that vnhappy choise, vvee see them doe.

Of this miserie (vvoe to me and my sinnes therefore) I haue made to much experience: but I trust to my euerlasting saluation, as my mercifull Lord God hath now vsed the matter towards me. Who after I had denied him, forsaken him, forsworne him, wickedly subscribed to certen blasphemous articles, and made a priuate abrenúciation of the pereles power and soueraine auctorite of Christs Lieutenant vpon earth, a flat denial of the Catholike faith, a plaine abiuration of my Priesthood, yea & by the subtile crafte of the Churches deadly enemies, was induced, or rather driuen, to accuse most traitterously and vniustly certen his holy, honorable, & renoumed confessors, and to beare unhappy vvitnessse against them: after al this, yet loked vpon me from heauen vvith those eyes of grace, by vvwhich he conuerted *Paule*, restored *Peter*, pardoned *Marie Magdalen*, & others not onely his fraile freends, but many his plaine persecutors, and by skourging my conscience vvith continuall remorse, and dovvleful consideration of my soule fall, and damnable condition, hath a leingth brought bitter teares out of my stonie hart, and called me againe out of that *Sodom* of our losse countrey: and put me into the holy societie, and communion of his body mysticall, vvwhich is his *Church Catholike*, th'only true mother of al the faithfull, the *borvse of God*, the *pillar and establisment of al truth*. In vvwhich only is al comfort, al grace, al benediction, and out of vvwhich, as I novv know by mine owne experience, and by the certen vew of other mens cases, with whom I haue of late in England con-

uerfed, there is nothing but error, blindnes, doubte, or plaine desperation.

His name be blessed for euermore, that hath so poverly and mercifully deliuered me his poore vnworthy feruant out of these andlike miseres, & from the snares of such, as doe nothing but seeke how by terror, or *machinillian practise* and pollicie, to driue men not to be of their religion (for such as be the cōmon dealers in these cases, God vvot haue none) but to seeme to be of that secte vvhich they would be counted of. Surely I can not for the honor of our countrie, and the dew respect I haue to office, and auctoritie (though to saie truth, they be not of any high function that vvorke vs these woes commonly) discover their foule vncharitable, & vnchristian abuse of my frailtie, in procuring my fall from God, and reuolt from the *trevv Catholike Church*. vvhich other vvise to the shame of that irreligious heresie, and mine owne confusion in this vvorlde, that I might finde more mercie for the next, I vvould willingly lay open to the Christian reader.

This only vvhich is the least of thousandes of their sinfull, and craftie collusions, I may not omit, to warne you, that they giue out, as often as any man of feare, pusillanimitie, or any other worldly respect, yeldeth to their desires, that it is Gods owne hande, & miraculous vvorcke, proceeding of the inuinceible force of their spirit, gospel, and doctrine, against vvhich, no learning, nor other obstinacie of man may resiste. So surely they behaued them selues in my case, vvhe they knew it best them selues in their conscience to be othervvise, being the craftie procurers of my fall, and that they had not in my invvard opinion or iudgement (vvhich vvvas neuer I take God to vvittnesse altered) though in outvvarde shew ouerthrowen me.

Nowv my dearely beloued bretheren and vvho soeuer els shall happe to reade this my pitiful complainte of my late distresses and tragicall actes, I doe protest vnto you before God, and al his sainctes, and holy Angels,

gels, that my yelding to their damnable desires came not of any motion of the holy Ghost, by any probabilitie of argument, or auctoritie ether of holy scripture, doctor, or any other reasonable motiue, or for that I had any doubt vvhether the *Catholike Romane religion* were the trevv, and only sauing faith and vvorship of God or no, for though I be neuer so simple, yet being in common sence, and taking triall of both, in such places, as I haue liued in, it is not possible that I, or any man should in deede, and hart, preferre the protestants pretended religiō, to the *Catholike faith*, but to tell the plaine trith, and shame the Diuel, and my self to, so farre as I folloved his peruerse suggestions, al came of mine ovvne concupiscence, euil desire, and delicaces, which vvarred against me in my members, as th' Apostle saith, and so did ouer rule in my spirit, captiuated, and caused me to yeld to flesh and bloode, making me to feare to suffer any paines, or abandon my pleasures for my Lord and masters sake, vvho had suffered so much, sheade so many teares, so great abundance of innocent and pretious blood for me.

The aduersaries threatend me vvith *Pbalaris bull* (so to call their torments) or as in truth, them selues termed it vnto me, *Sir Ovvren Hoptons schole*, vvith dungeons and death also, except I vvould admit an vngodly oth, to answer truely to their captious and cursed interrogatories, confesse such things, as the feare and reuerence of God prohibited me, accuse my self, & appeache the chosen seruants of God.

Our Lord God gaue me many goodly motions at the very time of that combat, to resiste their terrors, and temptations, as he did also his manifold graces, & good inspiration, to contemne their swete promises of good benefices and other liuings, if I vvould conforme my self vnto them: but (a lasse) through my great sinne & frailtie, the aduersaries for the time preuailed, and specially my carnal freends, vvho, by I cannot tell vvhat secret swete poyson of fleshly loue, and pretense of na-



turall kindnes, do more deeply wound and enchaunte their dearest freends, then other men can doe their deadly enemies.

These lo are the arguments, and not any colour of scriptures, any learning of the heretikes, or any other probabilitie in the world, that can moue any man to be of their religion: the same reasons will as easely make one a Turke ( I doe speake it before God ) as a protestant. For though those, that be from their childehod brought vp in their Vniuersities, or other their Scholes, and Churches: without a special miraculous grace of God, can not lightly be of any other religion, because they can not ordinarily beleue excepte they heare, or reade some catholike trew teachers or vvriters, vvwhose writings therefore the protestants hide from them with all diligence: yet none that euer hath ben a brode in the world, and seene th' other, or that hath the good lucke to looke to the faith of our forefathers in our countrie, or any other Christian countrie, can be in hart a protestante.

And would God al the youthe of both vniuersities, especially my deare Brethren ( whom God hath blessed vvith vvirt, learning, and good nature ) saw what loue, sinceritie, sweete and plaine dealing, is vsed in the Seminarie of Rhemes ( vvhere I now by God his grace am ) and how easely vpon a fevv daies conference and hearing, vvith out al Rackes, Feares, Forces, Tormentes, vvorldly allurementes, or prefermentes, by the only force of truth, and euidence of holy scriptures, and such other plentiful proofes, as the Church of God, and al Catholike scholes haue, for al the articles in controuersie, besides the great difference betwixt the life, order and manners, scene here in Churches and scholes, and the wilde behauiour of our maisters and Scholers in England. Or at least, it vvere to be vvished, that our fellow students in both the Seminaries, or other Catholikes, might haue the like fredō to come to those vniuersities, as theirs do hither, and there so trie, with  
out

out threatens of imprisonmēt & death, or terrifyinge, by calling men traitors, rebels, and I can not tell vvhat, to see then, vvwhether their spirit or vvord (vvhereof they so childishly vaunte them selues) could conuert any of this education in the holy Church, to their improbable secte.

At the beginning I knovv, vvhen their vvares were fresh, and their noulties ioyned to the promises and doctrine of luste and licentiousnes, they found some schollers, and may yet finde some, to followv their concupiscences, but none trevvly (I thinke) either yong, or olde, that can be perswaded by their arguments.

They make much a doe, vvhen they gaine the exterior assent of infirme persons, vvwhich in deede, are (thankes be to God) very fewve in comparison of the great number of those, that gloriously and constantly contemne their terrors & perswasions, through whose forcible praiers, and merits, I verely thinke, God hath giuen me now at this time, and in manner al the rest of their feeble brethren, grace & mercy, that th'enemies there may haue confusion by vs, where they looked for glorie, the vvake that fell, or vvere scandalised by vs, may rise and repent vvith vs, and those that stande may be vvarned by our frailtie, and by the admonition of the holy Apostle, to take heed they fall not.

For mine ovvne part (God knoweth) since I knevv vvhat religion ment, I vvvas neuer (and least of al, of late, vvhen they caused me to subscribe to them) of their meaning. I subscribed (our Lord God forgiue me) to that, which on *William Harte* parler-preacher to my vncle *Sir Robert Lane* deuised, & vvwhich I neither knew of before, vvrote my self, nor beleeued my self.

The very truth is, one *Richard Levvis* a minister, Person of the Parish vvhere I vvvas bred vp, & where I then abode, a famous preacher in deede, but (as I am able to iustifie) a most infamous liuer, brought me to that vnlucky bargaine, as he vvvas before the procurer of my first relenting, vvwhich he may remember, by this token,

that his *energumicall* spirit could not abide the signe of *Christs Passion*, portred in a glasse vwindow, in my Fathers Parler, vvhich vvas the Crosse and vvoundes of our Redemer, vvith this sentēce vvritten about the same, *Pitrey his passion, that caused our redemption*, this goodly speach he scraped out: & let the rest alone vvvhich his diuinishnes, no Christian (I suppose) will allow, nor I, though fallen before, could like in him, but 'once fell into hote dispute vvith him about the same, vvwhose foolish defence (vvvhich vvas, for that Christ is omnipotent, and a glorious God) I can not now stande to reporte.

Surely the very acquaintance vvith such mens actiōs, and vvordes vvvhich they often lett fall in familiar communication, among such as they deal vvith all secretly, vvould make a man abhorre them: one example may be of Fox, the auctor of the volume of Crackes & many lies (I vvould saie, Actes & monuments) to vvhom vvhen I had, of late in cōserence, alleaged a place of *S. Peter*, 2. *Pet. c. 1. 11.* for prooffe that our good vvorkes vvvere cause of our iustification, and saluation, the fellow answered flatly: such vvordes I doe not remember, but if *S. Peter* say, that wee are iustified or saued *Per praesidia bonorū operum* (for so he is vvont to interlace his English speeches, vvith latten vvordes) I vvould say that he lied, because I am sure that *Paul* hath the cōtrary. vvhereby, and by diuers like thinges, I vvell perceue those good fellowes measure all religō by their owne meere phansie, caring in truth, nether for *Peter*, nor *Paul*, nor *Christ*, further then their can vvrithe they vvordes to their lust. I am something beholden to this man not vvithstanding, for that, at our very first acquaintance of al, he made me partaker of a certen secrete, vvvhich he said he had not reueled to any man els, vz. *That he vvvas called by God him self to make his nevv latten booke of iustification.* Againe, at the same time very impertinently to our talke, he told me, that he had sent an angell to alderman *Martin* to change into single pense, for to imploye them in almees: verely I laughed in my sleue to heare



heare this vaine hypocrite talke: thought I vvith my self, *Hypocrita cupit videri iustus*. These vvicked ministers of Satan vv ere they, that by their craft, pollices, & promises, procured my subuersion, and subscription of the said articles, and other vniust actions.

All vv hich articles, vv hich vv ere seuen, I novv by this publike testimony doe reuoke, and recant of mine ovvne free wil, as before in hart, so novv openly before all the vvorld, protesting, that I vvill by the grace of God, liue, and die, in the communion, and fellowship of the *Catholike and Apostolike Church of Rome*, and during life vvill obey in al lspiritual causes, our holy Father *Gregory the XIII.* and his successors in th'Apostolike seate Christs vicars in earth, the reuolte from vvhom, hath bene the cause of al these errors, sectes, and diuisions, and that vvee can not liue in rest and peace of conscience in our vnhappy daies, and countrie, as our auncetors in times past did, but be thus spoyled, & massacred, for no fellony, trespass, or treason, but for holding that faith, which al our happy forefathers, and our selues vv ere baptised in, and out of vv hich, I knovv there is no saluation in the next vvorld, nor grace in this. Beseeching Chriff our merciful Sauour, to pardon me that I denied him, and his truth, for feare of man and mortall paines.

As I also humbly (for his sake) desire al Catholikes, vvhom I haue vniustly offended in this my fieblenes to forgiue, and pray for me, that I neuer fall to the like tentation againe: namely those glorious confessors, vvhom I loue as mine ovvne soule, and honor as the chosen vessels of God, vvho vv ere iniured by my vndew dealing. For I confesse, and acknowledge in my conscience, that I should haue suffered any torments in the vvorld, rather then haue vttered any their godly religious actes, to their damage, vv whether it vv ere trew, or false: and that I should not, nor ought by Gods word, haue disclosed any such thing, though I had take an oth to doe it, and to ansvvere to al interrogatories

concerning the same: being assured that al such othes, be vnlawfull, and ought not to be taken, nor be kept, if of frailtie they chaunce to be taken. Because no man can binde him self, neither by oth, vow, or any other obligation to God or man, to accuse, or bewraye any innocent to the persecutor: no such othes (I say) binde, being one sinne to take them, and an other, and that greater, to keepe them.

But the thing a lasse is novv past, and can not be amended in it self, but only may be forgiuen, as I verely hope, it is both at God and mans hand, by this my sincere confessing, humble crauing pardon, and poore publike satisfaction, till the vvhich vvas done, I could neuer finde reste in my vvounded conscience, nor durst approche to the holy Altar, to offer the deuotifull giftes of my priesthod: made much vnworthy of that high function, through my said greuous offence, and scandal. Which being now (as I hope) in our Lords mercy, and their great charitie, remitted, I shal daily vvith great comfort doe, during life, these soueraine duties of religion for them, as also (as I am most bound in deutie) for my deare Mother and al her Christian offspringe, my dearely beloued Brethren and Sisters according to the flesh, desiring God, to relieue their zeale vvith trew vnderstanding, humbly beseeching my louing Brother, & Sister, vvho bound them selues in a certen somme of mony for my good behauiour (so they cal the conformatie to their English proceedings) not to impute my departure to any vnnatural! carlesnesse of the losses, & dangers that may fall vnto them by forfaiting their bande, by my retire ouer sea: for God knowveth, it is the speciall vvordly thing, that greueth me: but rather to accompte it a supplie of my patrimonie (vvhich vvould haue surmonted it much in valewe) & a case of such meere necessitie, both of my soule and body, as no interest of temporall goods vvhatsoever, may counteruaile it: and of their singuler brotherly and sisterly affection (if any extremitie should be vsed towards them

them in the matter) as I trust verely their innocencie  
 vvel knovven to the Counsel, & their great earnestnes,  
 and diligence to gaine me to that religion (vvhich they  
 of error and ill education thinke to be true) shal pro-  
 cure them al courtesie, & fauour therein, not to accom-  
 pte the losse of monye, which one daye, either in this, or  
 the next vworld, may be redered by God, or man againe,  
 for the health & saluation of their owne flesh & blood:  
 or at least, if they thinke this not the waie to saluation,  
 yet for quieting of his conscience, against vvhich what  
 focuera man doth, must needes be sinne, and dam-  
 nable.

Thus I ende desiring them, and al Catholikes, my  
 louing brethren in Christ, to pray and thanke God  
 vvith me, for al his mercies, that he hath done to my  
 soule, as it shal laude and blesse his holy name for euer  
 more. Giuen at Rhemes this 19. of May, being the Ascen-  
 sion of our Lord Iesus, to vvhom be al thanks and  
 eternall glorie, for euer and euer. Amen. 1573.

By me a poore sinner, your  
 Brother in Christ,

*Edward Osburne*  
 Priest.





THE  
SATISFACTION OF M. IAMES  
BOSGRAVE THE GODLY CONFESSOR  
*of Christ, concerning his going to the Church  
of the Protestants at his first com-  
ming into Engla. 4.*

To al Christians and al that professe the Catholike faith, to al  
such as are chained, Imprisoned, or othervvise afflicted for  
the faith and religion of Iesus Christ, peace and saluztion.

**B**lessed be the God and Father of our Lord  
IESVS CHRIST, the father of mercies  
and God of al comfort, vvho comforteth  
vs in al tribulation. I am merueilous heauy  
and sorrowfull at the hart, for that I vn-  
derstand that there is a certen sinister opion sprong &  
spred abroade euery where of me, as though I had re-  
nied that faith & religion which had her beginning of  
our Lord Iesus Christ, vvas receiued of the Apostles, and  
Doctours, & hath ben persited & sealed, not onely with  
the blood and death of the vvorthy Martyrs, but prin-  
cipally with the blood and death of Christ our Lord.

Would to God that I had either neuer ben borne, or  
els that I had ben buried immediatly after my death. If I  
(borne of Catholike parents, nourished & brought vp  
vnder Catholike scholmaisters, trained vp in learning in  
those countries vvhere the Catholike religion dooth  
greatly prosper and flourish) now at the length after my  
retorne into my countrey to mine owne and my parents  
comfort: should depart from that Church vvich S. Paul  
calleth the pillar & ground of truth, should deny Christ  
our

our Lord, and breake my faith plight in baptisme, and vvhetheras al men did expect, that I should haue borne grapes, to bring furth weedes.

My deere and vvelbeloued brethren, to vvhom I write these fewe, vvhose glorie and saluation I seeke, and vvhom I beare in my bowels. I forsake my part of heauen, and vvish neuer to see the good of God in the land of the liuing, and would that my name were blotted out of the booke of life, if I euer either did or attempted, or as much as thought any such thing, let me also be accursed and a *Maranatha*, if I vvould either crucifie Christ our Lord againe, or make void and frustrate the blood that the holy Apostles, and vvorthie martyrs haue shed: vvho al vvere slaine for that religion & faith which Christ our Lord hath communicated & reuealed vnto vs gratis: of the vvhich (religion and faith) I my self am partaker and for the vvhich I am readie to suffer death.

O wretch that I am, & of al men the vnhapiest, what hope of saluation could I haue, how durst I lift vp mine eyes to heauen, vvith vvhat face might I call Christ our Lord, Father, if I should forsake his spouse, the Church our Mother? I know (most louing brethren) that there is no more saluatiō to be looked for out of the Church, in the which I beleue my self to be vvith you: then there was out of the *Arch of Noë*, which bare the type & figure of the *Catholike & Apostolike Church*. Do not yee therefore giue ouer light credit to euery flying tale, for I know that the ende shall proue al these rumors that haue ben spred of me, to be false and fayned.

For I hope brethren (and this is my desire) that I shalbe bound vvith the same chaine, and for the same faith, that you are, & I trust to be partaker both of your tribulations & your rewards. God forbid that I should glorie (to vse the speech of the vessel of election, and of the Doctor of the Gentils, vvith out al arrogancie and pride) sauing in the Crosse of our Lord Iesus Christ. I beseech you therefore (as yet not being bound, but per-

adventure to be bound in our Lord) that you remaine,  
and walke vvorthily in the vocation religion and faith  
to vvich you are called : and that you be ready to shed  
your blood for the same.

You haue heard, that I vvas become a Protestant, I  
call God and his Angels to vvitnes (brethren) that this  
hath ben mine election and that full often (if I ly, then  
I praie God, I neuer speake more) that I had rather  
be a Turke or a Ievv, then a Protestant, that is, to be en-  
rouled among those that haue renied the faith of Christ.  
There be many I know vvich haue heard me (albeit  
vvith murmuring and indignation) vter these vvords.  
For it were better for me in deede, neuer to haue knowe  
the vvay of truth, then after the knowlege thereof to  
start back from it. If therefore (my freends) the fame of  
my retorne into my countrey be come vnto your  
eares, if peradventure these naughtie reports of me be  
cōmonly talked of amongst you : if you do euer expect  
anything of me that pertaineth to the duty of a brother,  
freend or kinsman of yours, & that vvich the name of  
a Christian mā dooth require, vvich is borne, brought  
vp, and by the space of many yeres as it vv ere confirmed  
in the *Catholike Church* and *faith*, perswade your selues  
for certain, that I will (by Gods assistance) satisfie your  
expectation.

You haue heard peradventure, that I vvould go to the  
Church. God almightie (in vv whose sight I am, & speake,  
and vv who is the searcher of the hart and reines of men)  
dooth know, that I neuer went to the Protestāts church  
vvith the mind to pray, or to allow and professe their  
sect, neither by cōstraint or free accord, to seeme by any  
meanes to approue by consent and liking this religion,  
vvich they terme, reformed : but I vv ent sometimes &  
that but seldome, vvhen I thought it good, only for to  
see their rites, and then manner of preaching and doing,  
and to make mine English tong more prompt & ready.  
Nor do you not thinke, that, that vvich is lavvfull to  
some one for certen causes, is conuenient to al men,  
for



for I vvould not counsel other men to go to the protestants church, yea I haue diswaded men from it aboue a thousand times: and haue shewed them, that it was in no case lawfull: because, that he that loueth danger, shall fall into it: neither vvould I haue gone to their conuenticles for any thing, if I had know that I should haue giuen occasion of scandall.

You haue heard (and do maruel at it) - that I am at liberty, and therefore you suspect that I am returned to my vomit. Deerely beloued, I am of all lyers the vainer, if I do not enuie you your chaines, your prison, your banishment, your gard, your losse of goods, your tribulation for Christ: and perswade not your selues I praie you, that I do reioyce in this my fortune and libertie, but rather that it is sorrowfull & loth some vnto me, that I am not vvorthy to suffer contumely for the name of Iesus. Therefore I attribut my liberty to the clemency of God almightie, to the courtosie of the Q. Maiesties honorable and vvise Counsellors, I impute it to mine owne mishap, & to my great sinnes: but that which is differred is not altogether taken avvaie. If I vsed doutfull words before the Q. Maiesties counsel, for the vvch they set me at liberty, I haue interpreted them more plainly by my letters, which I haue now sent to the Q. most honorable & sage Counsellors. But put the case I yelded vnto them: vvhy brethren, ought I to attribute more to my self, then to most blessed Peter, most holy *Marcellinus*, most stout *Thomas of Canterbury*, of the vvch, the two former were Popes, and al after the denial of Christ, obtained pardon, and shed their blood for the *Catholike faith*. Be you not therefore seduced, vvith the vvicked example of one man, but stand stoutly & dwell in this church, in which wee haue ben borne and bred: the vvch Christ our Lord hath buile and brought forth, vpon the foundation of the Apostles and their Successors: vvwhose ruines do begin now after a sort to be repaired and restored.

But to draw to an ende, I beseech you brethren by

by the bowels of the mercie of Iesus Christ, by that  
charitie vvhewith he so loued vs that he vouchsafed  
to be hanged on a tree for vs, by his crosse, his wounds,  
by the nailes and speare (vvhich are the badges of our  
Saiour) that you, be not frightened nor moued vvith  
false reportes, th'end wil proue al: and perswade your  
selues, that as I am partaker of one countrey with you,  
so am I partaker of one Church, one faith, one religion,  
one doctrine, vvith you. I thought good to write this  
letter, to witnes thereby vnto you, that I am of the same  
religion, in vvich I was borne againe by baptisme and  
for the vvich I am most ready to dye vvith you. I desi-  
re you also to pray vnto Christ Iesus crucified for me, to  
giue me grace to direct al my thoughts, vvords and  
works, to the glory of his most holy name, to mine  
ovvne saluation and to the profite and commoditie of  
my countrey. Let vs also pray continually and vvith a  
common accord, that Christ our Lord would preserue  
the Queenes Maiestie, and her sage Counsellors, and il-  
luminate them vvith al truth, that al their beginnings &  
proceedings tēde to the glory of almighty God. Christ  
Iesus embrace vs al in the bowels of his mercies, con-  
firme vs and make vs al in one agreement in the Church  
which he hath founded vvith his most precious death.

*Fare yee vvell.*

**AN ADMONITION  
TO THE READER.**

**H**ere are no more of regard,  
as farre as vve yett heare, that  
have relented at this long &  
perilous time of practize and persecu-  
tion, sauing *M. Anfeld* and *M. Gouy*, the  
former in *England*, through extreme  
feare of torments yelding onely to  
goe to their church once, and that  
vvith many qualifications: the other  
in *France*, vpon other frailtie, specially  
for desire to retorne home and enioye  
the commodities temporal that God  
had given him in his countrey: vvho  
both streight vpon their fall (being in  
regard of humane frailtie not great)  
vvrept bitterly, haue done penance  
accordingly, vvritten their letter to



our Prefect in ~~shew~~ of th<sup>r</sup> readines  
to doe any satisfaction for the scandal  
and offence committed, and so be re-  
conciled to Gods Church againe, and  
haue done since that, and doe, al they  
can possibly for th'aduaancement of  
the Catholike faith. V whose like pu-  
blike acknowvledge of their offence  
should here haue been set furth, but  
that the same could not be so speedely  
sent hither as the dispatch of these  
other vvas compted necessary.

Onely in al this (gentil reader) I  
desire the to marke for thy cōsolatiō,  
the mercies of God: hovv in this lōg  
combat vvith so forcible and povvra-  
ble ennemies according to the flesh,  
vvho vvāt no meanes vvorldly, either  
to force by feare of death & torments,  
or to tempt by pleasure proffit & pre-  
ferments, or to entangle by art and  
pollicie, he hath given vs his poore

seruants and souldiars, not onely to  
fight, stand, hold out, & haue assured  
hope of victory over the aduersaries,  
but to haue it vvith so small a losse, by  
the death of so fevv, vvith the fall or  
vvounding of so fevv, so easely reco-  
uered againe to farre more aduantage  
of the cause, as our Lord hath of his  
grace vsed the matter, then if they had  
neuer had experience of their ovvne  
infirmities, and of the necessitie of his  
holy ayde, by vvhom onely vve are  
vpholden in this spiritual fight for  
our faith, and defence of his deare  
Spouse our Mother the Church,  
vvhich by no pover of man or Di-  
uel can be ouerthrowne.

Fare vvell gentil reader, and make  
thy profit to saluation, of these ex-  
amples of our frailtie, vvhereby thou  
seest Gods strenght to be perfited in  
our infirmities, and our vveakenes to

be (to) the (to) (to) (to)  
to him be at (to) and (to)  
The first of June / 1777

Dear Sister

Thy love to me  
you



make  
not  
in  
on



